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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

RELIGIOUS MISCELLANY;

CONTAINING

THE MOST RECENT ACCOUNTS

Relating to the United Brethren's missions among the Heathen;

WITH OTHER COMMUNICATIONS

FROM THE RECORDS OF THAT CHURCH.

VOL. III.

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JOHN BINNS, PRINTER.

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No. v. FIRST QUARTER, 1829. Vol. III.

EXTRACT

Of the Journal *of Brother* Christian Gottlieb Hueffel, *of his visit to the Missionary Stations of the United Brethren in the Danish and some of the British West India Islands.*

N. B.—Brother C. G. Hueffel, a Bishop of the Church of the United Brethren, and for several years superintendant of their congregations in North America, having been appointed a member of the Board or Conference of Elders of the Unity residing in Saxony, was commissioned by that Board, on his passage to Europe, to visit the settlements of the Brethren in the Leeward West India Islands, with a view to obtain full information concerning their present internal and external situation.

"Having received a commission from the Directors of the Brethren's Missions, to visit the settlements of the brethren in the Danish West India Islands, and those in several under British dominion, I left Bethlehem in Pennsylvania, on the 21st of March, 1827, (with my attendant Brother Gehbe,) for New York, to secure a passage on board a ship bound to St. Croix. Her sailing being delayed, I improved the time gained in visiting many worthy friends, both in and out of our congregation, at New York.

"On the 1st of April I preached my farewell sermon in [illegible] America, and on the following day took leave of my dear children and Brother Von Schweinitz, who had accompanied me thus far. By Brother Mortimer, our minister, we were commended to the Lord in fervent prayer.

"The vessel on board of which I had taken my passage, was the South Carolina packet, Captain Cartwright, a brig of 255 tons, manned with 13 sailors. All of them, except one young man, were negroes, and seemed to understand but little of their business. One of my fellow passengers was a planter from St. Croix, knew our missionaries well, and often conversed with me about the labours and constitution of the Brethren's Church.

"On the 8th, being near the Bermuda Islands, the sea was covered with floating grass *(fucus natans.)* Our progress was slow, owing to southerly winds and rain. Of the Passion-week, and even of Easter Sunday, no notice was taken, and we were left to meditate upon the important subjects of commemoration in silence, but with blessing to ourselves.

"On Easter Sunday the weather cleared up, and in latitude 18° 17 min. we felt a considerable degree of heat. The beautiful blue colour of the sea by day, and the brilliant starry heavens after sunset, delighted me.

"On the following day, sailing towards the west, we passed the islands of Bartholomew and St. Martin to the south, and St. Kitts, Eustatius, and Saba, to the north. The last seems to consist of one high mountain, then covered with clouds. On the 17th of April in the morning, we cast anchor at Frederick's Town, situated at the west end of St. Croix. Having given notice of my arrival, Brother Plattner came on board with the free negro, *Thomas*, and conducted us on shore. Passing through the town, we soon arrived at the mission-house at *Friedensberg*, which stands upon an eminence, and were received with great cordiality. The remainder of the day was spent in viewing the premises. In the evening, there were meetings of the new people and candidates for baptism, and afterwards, for the communicants. The former were addressed by Brother Plattner in the Creole, and the latter by me in the English language, which I was obliged to make use of in all the Danish Islands. English is understood by most of the negroes in St. Croix and St. Johns. All the negroes present expressed their joy at my visit. In the following days, I had conferences with the Brethren Sparmeyer, Eberman, and Bœnhof, regarding the affairs of the mission. The two latter had arrived from the other settlements.

"The premises belonging to Friedensberg are very confined, and nothing can be gained by gardens or corn-fields. The situation of the house is high and healthy, and affords a fine prospect over the town and the road. Since my departure, this settlement has suffered greatly by the hurricane of last August. April the 20th, I went to *Friedensfeld*, the newest missionary settlement of the Brethren in this island, and arrived after two hours' ride on a fine road. The roads are throughout the whole island well made, and kept in good order.

"The missionaries Eberman and Weber received me with joy. With the former I went the same day to baptize a child of a neighbour, who had been educated in the Brethren's college at Nazareth, near Bethlehem. At his desire I used the liturgy of our church. I afterwards waited upon the Governor-General of the Danish islands, Admiral Von Bardenfleth, who bore testimony to the good effects of the labours of the Brethren, of whom he spoke in the most favourable terms; and afterwards gave us many proofs of his good-will. During the following days, many negroes came to speak with the missionaries previous to the holy communion, held on the 22d, when

four persons were confirmed. At the communion the liturgy was in the Creole, but the prayer in the English language. About 400 communicants attended, which, as this is the largest congregation of the Brethren in St. Croix, was not their full number. It was quite affecting to me to see how quietly this large company dispersed towards evening, among whom were many cripples and lame people, taking different roads to their homes, no doubt, still meditating upon the blessings the Lord had imparted to them.

"Friedensfeld lies upon an eminence. Towards the S. W. an extensive prospect opens upon the flat part of the island; to the north, at a distance of an hour's ride, the highest mountain in the island is seen among other mountains stretching along the northern coast. Among them lies the so-called Maroon mountain, where a few runaway negroes still hide themselves. But these deserters generally seek a hiding-place among their acquaintances and friends in other plantations, where they can obtain other food than mere wild fruits and roots. The soil of Friedensfeld, which occupies ten or twelve acres, did not appear to me the most fruitful, and I regretted the want of plantations.

"A tree of uncommon beauty, both as to its blossom and foliage, *(Hibiscus Populneus,)* which grows plentifully in the West Indies, with other plants, viz. the bread-fruit and sugar-cane from Otaheite, the cinnamon tree, and a noble *muschelblume (costus speciosus)* have been introduced into these islands from the East Indies or South Sea Islands. On the 23d, we proceeded to *Friedensthal* by an excellent road, and arrived there after only one hour's ride from Friedensfeld. We found here an invitation from his Excellency, the Governor, to dine with him at his seat at Christianstadt, in company with our missionaries. He also sent his carriage to enable us to make a little excursion before dinner. On this occasion we visited the plantation Princess, two English miles west of the town near the sea, where, in former days, the brethren held regular meetings with the negroes, and there saw the grave of the worthy missionary, Frederic Martin, who lies buried here. We also saw the military and town-hospital, a substantial building and well conducted institution near the town, containing accommodation for about one hundred and twenty persons. From hence a beautiful prospect opens. In the garden of the government-house, I found among other plants some of the cactus tribe, covered with cochineal insects feeding upon them, which were probably procured from some of the Spanish settlements in America, and, as the Governor wishes to propagate them in the island, he presents, to all who employ themselves with the culture of this precious material, the plants gratis.

"During dinner, the Governor of St. Thomas and St. Johns, Mr. Van Sœbœtker being present, the conversation turned upon the labour of the Brethren in these islands, to the good effect of which testimony was borne, and which we ascribe solely to the mercy and blessing of our gracious Lord. In the following days I was occupied in writing letters to North America, (as the vessel in which I arrived

was returning,) and in conferences with the missionaries, who had been joined by Brother Klingenberg from St. Thomas. The situation of Friedensthal is rendered beautiful, though not considered most healthy, by the pleasant hills to the north, which, however, prevent a free circulation of air. The neighbourhood of the town sometimes creates disturbance.

"On Sunday April 29th, all those negroes who had been added to the congregation since Easter last year, met at the church, and were addressed on the covenant into which they had entered. In the afternoon I preached in the English language, after which the candidates for baptism were catechized. In the evening I conversed with the negro assistants, among whom I found some remarkably intelligent and worthy persons.

"May 1st, I delivered my farewell address to the congregation. The Lord was truly present with us. Love and peace prevailed, and the negroes declared their thankfulness for my visit in the most affectionate terms. On the evening of the following day, we had the honour of a visit from his Excellency the Governor, who had given orders to the captain of the frigate stationed here, to convey us to St. Thomas. On the 3d, therefore, I set out by way of Friedensfeld for the west end; slept at Friedensberg, and went in the morning of the 4th on board, in the captain's boat, accompanied by the missionaries, but who were obliged immediately to return, as the anchor was up. This frigate, besides a brig, is stationed here for the protection of the trade. She carries 20 guns and 130 men, and we remarked with how much more activity all the operations are performed in a man of war than in a merchant vessel. The wind was fair, and after six hours's sail, we ran into the beautiful harbour of St. Thomas, from which the town Tappus rises with its neat buildings in form of an amphitheatre, surrounded by steep but well-clothed hills. Having dined with the officers of the frigate, we sent notice of our arrival to Mr. Peter Nissen, a merchant, who most kindly has engaged to manage the concerns of our missionaries. At his house we met Brother Zetsche from *New Herrnhut*, who came to fetch us. The road is good, and winds among green hills. In about half an hour we reached our oldest missionary station, formerly called the Posaunenberg. Having passed by the plantation Bethel, formerly in the possession of the Brethren, we mounted by a steep path and a flight of steps to the missionary buildings; higher up the hill the negro houses are hidden among the trees and bushes. The burial-ground is approached by a shady avenue formed of beautiful trees, and is remarkable for the tombs of a number of faithful servants and handmaids of the Lord, who ventured their lives in His service, and here rest in hope of a joyful resurrection. Brother Bœnhof and his wife from St. Croix, had arrived before us, and the missionaries from Niesky followed soon after. *Niesky* is a settlement on the opposite side of the island. On the following Sunday, May 6th, a prayer-day was held in due course. After the public service, which was attended by great numbers of hearers, I had the

favour for the first time to baptize two converts from among the heathen; one couple were then married according to the forms of our church, and in the evening-meeting, seven persons (baptized as children) were received into the congregation. To hold so many meetings on one day, to which the congregation cannot come before noon, following closely on each other, is very fatiguing for one missionary. We found sufficient cause to thank and praise the Lord for the strength imparted to His servants, and the blessing which He laid upon all these transactions.

"May the 7th, I paid a short visit in the company of the Brethren Bœnhof and Sybrecht to Niesky, formerly called Crumbay. This settlement lies to the west of the town, and is approached by a pleasant level road. Not far from this place stands the great silk-cotton tree *(Bombax L.)*, celebrated in Oldendorp's History of the Indian Missions (page 197.) Some of its branches which spread horizontally, like the tamarind-tree, measure 43 ells in length. The situation of the settlement is not considered healthy. It lies between two ridges of hills, and as the old buildings are much decayed, it was resolved to erect new ones, and the plan and site were determined upon.

"The land belonging to the establishment consists of several acres, but the soil is not generally good, and seems only fit for pasture or coffee plantations. Besides other tropical productions. there are here a great quantity of pyramidal aloes, *Agave Americana et vivipara*. They were in full flower, and I counted about 70 of them on a neighbouring hill. The stalk at the root is some inches thick, and the stem nearly 30 feet high, growing like a young European pine. Its numerous branches were covered with thousands of gold yellow flowers, insomuch that this magnificent plant may be seen at two miles distance.

"After viewing the premises, we returned to the town, and dined with the Governor Von Sœbœtker. The government-house is larger than that of St. Croix, and the prospect from the terrace over the town, the harbour, and surrounding country, is one of the grandest I have seen in the West Indies. Among his guests was the captain of an English packet, returning by St. Thomas from Barbadoes to England, a religious man, who conversed much with me concerning the constitution and missions of the Brethren's Church.

"On the following day I left St. Thomas, in company of the Brethren Sybrecht and Bœnhof, and proceeded to St. Johns. Before sun-rise we had reached the point from which the shortest passage may be taken, and effected it in an open boat, the sea being perfectly calm. We were delighted with the views on all sides, comprehending the high mountains of St. Thomas, St. Johns, and Tortola, besides many rocks covered with green grass; and different kinds of aquatic fowl, among which were pelicans, made their appearance. We landed in St. Croix bay, where a fort and a town are building, and as here no carriage roads are practicable on account of the mountainous state of the country, we went on horseback to *Bethany*.

"This settlement lies high. The island of St. Croix is visible at a great distance. After a very pleasant walk through the premises, which to me was rendered peculiarly interesting by the great variety of botanical subjects I met with, I found a pretty large company of negroes assembled in the evening, and addressed them on the daily texts. Some white people, and among them two single ladies, educated at Bethlehem, were present. The latter expressed in lively terms their thankfulness for the benefit of that education.

"May 9th, we left Bethany and went to *Emmaus*. The road leads up and down hills, and affords the most beautiful prospects, particularly near the Coral-bay, near to which the settlement is built. Steep mountains of considerable height, overgrown with trees, insulated rocks rising from the sea with their green tops, and the neighbouring island of Tortola, which is even higher than St. Johns, form altogether a most interesting picture.

"The buildings at Emmaus are roomy and substantial, and, viewed from the bay, the settlement looks like a fort. The premises contain 150 acres of ground, most of which, for want of hands, lie chiefly waste. I was employed here till the 12th of May, and had various opportunities of becoming acquainted with the temporal and spiritual concerns of this flourishing mission, which, after a farewell address to the congregation, I commended to the grace and blessing of the Lord. I now returned to St. Thomas in a bark, commanded by the free negro Christian, and arrived at Tappus in about six hours.

"Sunday the 13th I spent at Niesky. It was the day when the children meet before the public service, but the violent rain prevented the usual number from attending. I preached upon the epistle to a crowded auditory. Then the candidates for baptism were catechized, and after that, the communicants addressed in a discourse preparatory to the administration of the holy sacrament. Brother Young, one of the missionaries, lay ill, and two months after my visit departed this life, as likewise his fellow-labourer, Brother Gœtz, by which our extensive mission on the Danish islands, has suffered great loss.

"The rest of my time in this island was spent in conferences held at New Herrnhut, respecting the external and internal state of the missions, and in visits to many friends in the town. An arrangement was likewise made for the benefit of the old and infirm members of the congregation, by appropriating a house belonging to the mission for their use, where they may conveniently meet for divine worship.

"On the 20th, I partook of the holy communion with the congregation at New Herrnhut, when five persons were confirmed; and delivered my farewell discourse on the 22d. My heart was filled with thankfulness towards my God and Saviour, through whose grace and assistance I have been able to accomplish the work committed to me; and I trust, that by His mercy my visit to these dear congregations and their servants has not been without benefit and encouragement to them, as it has been to my own soul.

"23*d*. After an affectionate farewell with the missionaries, we

went on board a schooner bound to St. Kitts, and sailed in the after noon. These vessels distribute the letters and parcels that have arrived from England to Barbadoes, among the different islands, and, though small, are tolerably convenient for passengers The company consisted of twelve persons. The wind was contrary, but on the following morning we reached Tortola, and I went with the captain on shore to see the town and country. The former is not to be compared with Tappus. I remarked that the English episcopal church, the Methodist chapel, and the town prison stand close together.

"In the fish-market I noticed a great variety of the gaily coloured fishes, described and drawn from the life in Catesby's Natural History of Carolina. They are peculiar to the tropical seas, though not every where abundant.

"We now passed through a number of rocks and small islands, the largest of which is Virgingorda, or Spanish town. It is high, and a rocky part of it, looking like a ruined town, is called by the sailors *The Broken Jerusalem*. In the evening we reached the open sea: the night was calm, with showers.

"On the 26th, we arrived at Sombrero, a flat and stony island, having no vegetation upon it, which serves as a breeding place for numerous sea-fowl. We obtained two baskets-full of eggs, and the sailors brought two sea eagles *(pelicanus aquilus,)* which they had killed on shore. This bird is quite black, with very long wings and tail. The wings of the former measured six feet and a half across the back, from tip to tip. Their eggs are quite white, and as large as those of a duck, whereas those of the gulls are spotted.

"We proceeded slowly, passing by St. Martin and St. Eustatius. The latter, like Saba, consists of one mountain, at the top of which there is a large crater, covered with the most luxuriant vegetation, of which one of our passengers, who had ascended the mountain in company of a French lady, gave us an interesting account.

"On the 30th in the morning, a shark was caught, about six feet in length, with a remora upon him *(echineis remora,)* eight inches long. It cleaves so close that it is difficult to disengage it. The captain and mate had travelled over many parts of the world, and gave me an interesting account of New Holland, Van Dieman's Land, British North America, and the islands of the Mediterranean.

"The 31st, we reached St. Kitts, having long had its highest mountain, Mount Misery (3700 feet,) in view. At *Basseterre*, we were soon brought on shore by Brother Shick, and most cordially welcomed by the missionaries in the adjoining settlement.

"On the same evening I had an opportunity of addressing the congregation in the public service, which was well attended.

"On the following morning I waited upon the Governor, Sir Charles William Maxwell, in company of Brother Johansen, and likewise upon the Rev. Mr. Davis, chaplain to the Bishop of Barbadoes. His Excellency expressed his good-will towards the missions of the Brethren in very obliging terms.

"*June* 3*d*, being Whitsunday, at the public service a number of strangers joined the congregation, and the presence of the Spirit of God cheered and comforted our hearts. After the children's meeting, the remains of a child of Brother Shick were interred. On the following day, Brother Hoch having arrived from *Bethesda*, the forenoon was spent in conference respecting the affairs of the mission. In the afternoon, I accompanied him to that settlement, by a road, skirting the mountains in the interior of the island, and then passing along the north coast. I arrived after sunset, but had light enough to see and admire its romantic vicinity, and the high woody hills towards the west. Our stay here continued till the 11th of June, and was rendered pleasant by the company of the Brethren Hoch and Klose. Brother Staude had sailed for St. Thomas, in the mail-boat. I had here an opportunity of seeing for the first time the whole process of making sugar. There is a great improvement in the construction of the rollers, by which the dangers described in Oldendorp's History of the Mission, (p. 161,) are obviated. In the manager's garden, there is a profusion of beautiful plants, and among them the bread-fruit and cinnamon-trees from the East Indies.

"On Sunday the 10th, I preached, and likewise addressed the congregation and assistants in separate meetings. In the present state of this congregation, a word of exhortation was not unnecessary. Though the weather was not favourable, a considerable number of children attended their meeting and the Sunday-school.

"After my return to Basseterre, I had to wait till the 16th, before the mail-boat sailed to Antigua, but could not assist at the celebration of the fifty years jubilee of this mission, the unfavourable weather preventing its taking place on the proper day, being June 14th. On the 12th I attended the last conference with the missionaries, and on the 15th delivered my farewell discourse to the congregation. Old and young came to take leave of me in the most affectionate manner. They also proved their love and thankfulness by contributing of their own accord to our sea-stock.

"The wind failed, and we could hardly clear the island of Nevis on the first day. On the 18th of June, I landed with the captain at Plymouth in Montserrat, and was delighted with the magnificent view of the mountains surrounding the town. They are covered with wood. The houses are chiefly built of a species of lava. I took a walk in company of a Catholic priest living here, who had been my fellow passenger to St. Kitts, and had lately undertaken an extensive missionary journey through the United States. He made much enquiry concerning the constitution and missions of the church of the Brethren, and gave me an account of an attempt he had made to convert a Jew passenger, who having been in many parts of the world, was now, as he pretended, travelling through these islands to make a collection in favour of his countrymen in Turkey. The Catholic said, that he had endeavoured to instruct him in the Christian doctrines, but did not succeed, for the Jew's mind was entirely engrossed with commercial speculations.

"This evening we had a distant view of Guadaloupe, and in the morning of the 15th cast anchor in the beautiful and capacious bay of St. John's in Antigua. We were soon welcomed by the Brethren Shill, Wright, Simon and Zippel, and landed in the midst of a crowd of people. In the mission-house in *Spring Gardens*, we found the families of the missionaries from *Newfield*, and were received by all with great cordiality. A numerous congregation had assembled in the evening, which I addressed in a short discourse; after which, one of the missionaries in prayer commended me and my labours to the blessing of the Lord. We now resolved that I should first visit all our missionary stations in the island, before we met in general conference.

"On the 21st, I waited upon the Governor of Antigua, Sir Patrick Ross, who received me and the missionaries accompanying me, with great friendliness. His Excellency expressed his regard for the missions of the Brethren, and invited me to repeat my call after my return from the country. The chief judge of the island and the Governor's secretary were present during this conversation.

"On the next day I went to *Cedar Hall*, one of the new stations, about five miles from the town, where we found the Brethren Newby and Muenzer. This place has its name from the number of white cedars *(bignonia leucoxylon* or *pentaphylla,)* growing here. They do not belong to the evergreens, but cast their leaves, and afford a pleasant shade. The flowers are large, and of a pale red colour. The surrounding country is pleasantly varied with hill and dale. The missionary premises are small; the mission-house and chapel are under the same roof and not large enough for two families.

"My stay lasted to the 24th, when I attended the public and private services with much edification, and conversed with the school children, their teachers, and negro assistants, with satisfaction. In one of my walks, I found under a rocky hill many plants of the rare prickly palm, the stem and twigs of which are defended by a formidable assemblage of thorns.

"On the 25th, I proceeded to *Gracebay*, by a road presenting delightful prospects, and highly romantic situations. By the way I could not but admire the number and variety of tropical plants, particularly the *cactus Peruvianus* and *melocactus*. Towards noon we reached the settlement, pleasantly situated, and overlooking Old Road Bay. Here Brother Olufsen and his wife live alone, serving the congregation.

"After taking some refreshment, we went to look at the former settlement near Old Road Town. The mountains on one side, and stagnant water on the other, rendered it a most unhealthy situation, and the number of mosquitoes and other vermin proved an intolerable plague. The surf on the beach is terrific.

"About 30 children attended in the school-room, some of whom could read in the New Testament, after which many old and infirm negroes, who can but seldom reach Gracebay, came to see us, with whom we had edifying conversations, and sang a hymn. In the

evening I addressed the negro-congregation at Gracebay, concluding with prayer, and met the assistants.

"Not far from the mission-house stands the English episcopal church, the clerk of which is a German from Eisenach. Many ne groes came in the evening to greet us, and to bid us farewell.

"The road to *Gracehill* leads over the Fig-tree Mountain. It has its name from the many wild fig-trees growing upon it; and, although the road is rough and stony, it is most interesting to a lover of botany. On descending the north side of the hill, the country is divested of wood, but abounds with precious stones of the silicious kind; jaspers, chalcedonies, cornelians, petrified woods, and madrepores, which take a beautiful polish, and by which Antigua is distinguished from all the other leeward islands.

"On passing by several plantations, many negroes belonging to one or another of our settlements, came out to greet us; and we were cordially welcomed by the Brethren Procop and Kochte. The settlement lies high, but is irregularly built. The church is large, suited to the numerous congregation; but the school-house was in a very dilapidated state, and since my departure has been thrown down by the hurricane in August. During my stay, I had opportunities afforded me to converse with the children and adults, with much satisfaction; but on the 29th, when we expected a large auditory, the weather proved so boisterous, and the rain so violent, that not many members of the congregation could attend. I remarked, however, that some cripples and lame people braved the storm, and did not mind a long walk home in the dark.

"On Saturday, the 30th June, we reached *Newfield*, the newest settlement of the Brethren in this island. The church and school-house are well built, and the country not uninteresting. The Brethren Wright and Zippel serve this congregation. During the night, a tremendous thunder-storm passed over us; but on Sunday, July 1st, the weather cleared up, and a vast concourse of negroes assembled. A number of carriages belonging to proprietors and managers filled the space before the dwelling-house and the church. I preached to a large auditory on Ps. 89, ver. 15, 16—"*Blessed are the people, that hear the joyful sound.*"

"After the public service, the children were addressed in the school-house, and the new people, candidates for baptism, and assistants, met in separate parties. We found great cause to thank the Lord for the manifest blessing He laid upon the transactions of this day. In the evening we were visited by many friendly neighbours.

"*July 2d.* We waited upon Dr. Nugent, Speaker of the Assembly, who is a sincere friend of the mission. On our return to Spring Gardens, the uncertainty of the weather was such, that, fearing the overflowing of the brooks, we were obliged to make great haste, and regretted to pass by the Rev. Mr. Gilbert's house, and Mr. Otto's plantation, Mount Joy, where we have a preaching place, lest we should be stopped by the waters. Soon after our arrival, we began our conference regarding the concerns of this extensive mission, and

on the following day were joined by Brother Procop from Gracehill, and Brother Robbins. True brotherly love and harmony prevailed; and the presence of the Lord comforted our hearts.

"*July 5th.* I ordained the Brethren Muenzer, Zippel, and Simon, deacons of the Brethren's church. Though it had not been made known, the church and yard were filled with attentive negroes. A few friends were also present; and it pleased the Lord to make it a truly solemn service. On the following day, I dined by special invitation with the Governor, Sir Patrick Ross, some of my brethren, and several civil and military officers, being present.

"On Sunday, July 8th, a large auditory attended the public service. I was the whole day engaged with the different divisions of the congregation, and on the following days in conferences with the missionaries.

"*July 12th.* After an affectionate farewell with the missionary family here, I set out, commended to the grace and protection of the Lord, and entered the mail-boat, the Lord Nelson, Captain Crichlow, for Barbadoes. We sailed gently along the south side of the island. The wind was fair, but sometimes failed altogether; and passing showers frequently drove us into the cabin. For the first time in my life, I felt some symptoms of sea-sickness. The captain was a young man, of a friendly and communicative turn. He had travelled in most European countries, in the East Indies, and in China, and in company of the African traveller, Clapperton. He gave me a lively account of a dreadful typhon he had encountered in the Yellow Sea, between China, Corea, and Japan. On the 15th, we passed the island of Deseada, and on the 19th reached Carlisle Bay in Barbadoes. Mr. Reece, a merchant at Bridgetown, received me kindly; and we soon proceeded to *Sharon*.

"Bridgetown is the largest West Indian town I have seen. The houses are built in the European style, but the streets are narrow and crooked. The country is highly cultivated, and woods are very scarce. As a vessel bound to London, called the Colonist, Captain Smith, was said to be ready to sail on the 1st of August, I engaged a passage on board, finding my time too short to visit Brother Ricksecker in Tobago. At Sharon I was received with great cordiality by the Brethren Brunner and Seitz.

"The settlement lies high; to the north, a ridge of hills appears about a mile distant from it. That part of the island which I saw is intersected with deep glens, in which large masses of calcerous rock are found, with nests of petrified coral or madrepores, deep caverns, and a very high vegetation of trees, bushes, and creepers. Some of the latter hang like ropes from thirty to fifty feet in length down the sides of the rocks. Sharon has about twelve acres of land belonging to it, but not all in cultivation.

"In some of the evenings of the week, the children of both sex come to the chapel and learn to sing hymns, under the instruction of Brother Seitz. The 22d being Sunday, was occupied with public and private services; and I saw the candidates for baptism and new

people, with whom I had satisfactory conversations. On the 23d, we went to the town finally to settle about my passage to Europe. The cathedral is a considerable building erected since the hurricane forty years ago. I found in it a large organ with three rows of keys, which I had not expected to see in the West Indies. On the 24th, Brother Taylor arrived from Mount Tabor. I was pleased to find that the mission of the Brethren in this island enjoys favour and protection.

"*27th.* I went to *Mount Tabor.* Brother Taylor's house, stands by itself, and its large hall is used as a chapel. Trees being scarce in the surrounding plantations, Brother Taylor is endeavouring to plant useful trees and bushes about the settlement. At the foot of the hill lies Mr. Haynes's negro village. The cottages are placed in regular rows, and every other arrangement proves the kind attention Mr. and Mrs. Haynes pay to the temporal and spiritual welfare of those, whom the Lord by His providence has entrusted to their care. From hence I made an excursion with Brother Taylor to the end of the ridge of hills before mentioned, and was astonished at the majestic rocks which mark its descent towards the sea. Both from above and below, the view of them fills the mind with the greatest admiration of the works of the Creator. A botanist would find here abundant occupation. In the fissures of the rocks, a great quantity of the volcanic ashes is lodged, which were carried hither from the volcano in St. Vincent's in the year 1812, sixty and more miles to windward. It darkened the air and alarmed the inhabitants, but restored fruitfulness to the soil upon which it fell, which had been long exhausted for want of manure.

"The 29th being Sunday, the hall was pretty well filled, notwithstanding the rain; and a number of children and young people attended the Sunday-school. After the public service, two adults were baptized, Brother Taylor addressed the candidates for baptism in an impressive discourse. Five persons were received into the congregation. Brother Taylor preaches likewise to the negroes on a neighbouring plantation, by desire of the friendly proprietor. Having offered up fervent prayers for the Lord's blessing to attend this new establishment, I returned to Sharon, and heard that the ship would not be ready to sail till some days hence.

"On the 10th of August, Brother Taylor having joined us, we anticipated the celebration of the Memorial-day of the 13th, being the centenary jubilee, and considered the blessed effects of that outpouring of the Spirit upon our spiritual ancestors at Berthelsdorf in the year 1727, with grateful hearts. We renewed our covenant with each other, by the Lord's grace, to keep the word of His patience until He comes.

"On the 16th, it rained violently, but on the following day the weather was incomparably fine, while, as we were informed in Europe, the islands Antigua and St. Kitts were suffering from a dreadful hurricane. On the 19th, I went to town and waited upon the President of the Council, as likewise upon the Lord Bishop of Bar-

badoes, the Right Rev. Dr. Coleridge. We were received with much friendliness, and expressions of regard for the Brethren's missions. At length, on the 20th, in the evening, we went on board, and left the harbour for Europe. In the first days we made but little progress for want of wind; but on the 29th, in the evening, we experienced a dreadful storm, with thunder and lightning, being the day on which the second hurricane took place in the islands. It lasted till the 30th, at night, and some damage was sustained.

"Having experienced the protection of the Lord during the whole of our voyage, we arrived safe with our brethren in London on the 5th of October; found the missionaries Lundberg and Glitsch from Labrador; made an excursion to Ockbrook, near Derby, to visit the Brethren who superintend the concerns of the English congregations; and, on the 20th of the same month, proceeded in the steam-packet to Hamburg, where I had the pleasure of meeting my successor, Brother C. F. Anders, on his passage to North America. With him I conferred concerning his future situation; and on the 30th set out for Herrnhut, where we arrived on the 7th of November, with praise and thanksgiving to the Lord for all the mercies bestowed upon us during our long pilgrimage. C. G. HUEFFEL.

WEST INDIES.

JAMAICA.

Extract of a Letter from Brother JOHN ELLIS.

FAIRFIELD, *April 22d*, 1828.

DEAR BROTHER,

"SINCE the date of my last letter, several members of our missionary family have suffered more or less from the intermittent fever, which has been so prevalent in this island, but I am thankful to add, that the attacks have been in general of the milder kind, and that all who were affected by them, have by this time wholly, or nearly recovered. The fever alluded to is of that nature, that when the paroxysm has subsided, the patient, though weak, is capable of moderate mental exertion; although, therefore, suffering most severely from its influence, our brethren have still been able to attend in some measure to their duties. But under the present circumstances of this mission, we feel sensibly the absence of a single missionary from his post, if but for one day; for we have not only sufficient employment for all the labourers engaged, but should have for a much larger body. Can you not send us a reinforcement of active, zealous brethren, that our hands may be strengthened for this important work? We willingly believe that the desire to assist in it is not wanting; and that neither fear nor worldly interest prevails to keep any back from offering themselves, who have felt a call to that effect, in their own hearts. For ourselves we do not hesitate to declare, that we are not only satisfied with the service in which we are

engaged, but esteem it an undeserved privilege, that our poor human life, with its feeble powers and endowments, should be rendered subservient to the same end, and be spent in the same cause with that of the almighty Son of God.

"Of the mission in this island, I am thankful to be able to give you an encouraging account. During the late celebration of the Passion and Easter seasons, our various congregations have been abundantly blessed, when calling to remembrance the meritorious sufferings and death of our Redeemer. On Easter Sunday, our large church at Fairfield, proved far too small for the assembled multitude; those, however, who were unable to gain admittance to the first service, had afterwards an opportunity afforded them of hearing the same joyful tidings of a risen Saviour.

"The buildings at New Carmel and Irwin-hill, have continued in an advancing state. At the latter station, the progress made was till lately unusually rapid, and though it has been checked by accidental circumstances, we trust the interruption will not be of long continuance. At New Carmel, the work proceeds more slowly. The frame of the church is completed, the roof shingled, and the sides partially boarded. A building is also being erected, for the purpose of a school, which will probably be finished before the church. Brother Scholefield has met with considerable success in his application for Sunday-school teachers, and appears altogether to be much blessed in this department of his labour. With the concurrence of our conference, he has undertaken the superintendance of several day-schools besides, and by occasion of his visit to these institutions, has an opportunity of addressing the children, and as many adults from the estates as are desirous to attend. As these schools are at some distance from New Carmel, we hope that the glad tidings of salvation will by this means be more extensively spread.

"In regard to our Sunday-school at Fairfield, I can only say, we continue to do all we can to promote its efficiency, though we regret that our endeavours have not hitherto succeeded to our wish. The loss of our two most useful native teachers has been severely felt by us. They were two well-disposed females, who gave us their gratuitous assistance, but who have been under the necessity of removing to a considerable distance from this place. We trust, however, that by patient perseverance, we shall succeed in training up teachers from the number of our present scholars, who can assist us on Sundays, as they already do in the week. You will rejoice with us to know, that at New Eden also, an evening-school has been commenced by Brother Pfeiffer, which is held twice a week, and, though the present is the busiest season of the year, is already attended by thirty-five children. We have every reason to expect a considerable increase of numbers in the course of a few weeks. The grants of books just received from the Sunday-school Societies, have arrived most opportunely, and I have no doubt will be applied to the greatest advantage. May I beg you to return our most hearty thanks

to these worthy Christian associations; we offer them not only in our own names, but also in behalf of our scholars, and of their parents, who are as much pleased to see their children possess a book, as if they possessed and could read it themselves. Our evening-meetings, and indeed our services generally, have proceeded in their usual course, and no impediment has been laid in the way of our holding them regularly. We feel convinced, that the more the gospel gains entrance into the hearts of men, the more evident will be its fruits; and these fruits are of such a nature as to be admitted even by those who do not exactly understand the nature of the soil which produces them.

June 13th, 1828.

"In your last letter, you make particular inquiry about the progress of our new buildings. I am sorry to say, that neither at New Carmel, nor at Irwin, the new churches are in a sufficiently advanced state, to be open for public worship. Indeed, that at New Carmel has lately sustained a serious injury, which will materially delay the completion of it. On the 8th of May, during a violent thunderstorm, the lightning struck the belfry, placed at the west end of the roof, and shivered it to pieces, several large fragments being carried to a distance of 120 feet. Above a thousand shingles were at the same time torn off the roof, and several of the solid timbers composing it were rent. The workmen employed in the inside of the building, were struck down to the ground; several of them remained for some time in a state of insensibility, and one did not recover for a day or two. Notwithstanding this accident, we are however still in hopes of being able to open the church before the end of July. We have now procured a conductor, which is indeed a necessary appendage to any building of magnitude in this country, especially in the highland districts of Westmoreland parish, where New Carmel is situated.

"The school at New Eden continues to be well attended, and Brother Pfeiffer makes the best use of the short time the children can stay. The supply of New Testaments, which you mention to have been recently granted by the Committee of the British and Foreign Bible Society, for the use of the Jamaica mission, will be truly acceptable; and we beg you to return our most grateful acknowledgments for so seasonable a gift. The larger portion of them will doubtless be allotted to New Carmel, where the instruction of the negroes, both adults and children, is carried on the most extensively. Among the adult members of our congregation at Fairfield, there are not many who have had an opportunity of learning to read the bible, but I trust we have many hundreds on whose hearts its precepts are engraven, and who feel themselves constrained by love to surrender their souls and bodies, as a living sacrifice to that Lord who has bought them with His precious blood. May He grant us to see this blessed number continually increasing, not only here, but in every portion of the globe, whither He has been pleased to send His saving gospel. We beg you to remember us and our negro congregations in your prayers. J. ELLIS.

From Brother J. T. LIGHT.

IRWIN, *April 21st*, 1828.

DEAR BROTHER,

"ON the 17th of March, I was attacked by a severe bilious fever, which confined me to my bed for nearly a week. The Lord mercifully blessed the means used for my restoration, and supported my dear wife in her anxious and fatiguing attendance on me during this period, so that we have both much reason to praise Him for His goodness. I am now sufficiently recovered to resume my wonted duties. Our buildings are proceeding: the chapel ought to be finished by the end of July, and the dwelling-house by the 15th November. But we must not complain, if it should be a little later. At New Carmel, they have experienced many disappointments and delays, but the state of the congregation makes amends for all. That is indeed a highly favoured spot, a plant of the Lord's own planting. Pray for us, that the station we are now forming may prove equally flourishing.

June 9th.

"You wish for some more detailed information on the subject of the buildings we are here erecting. This I gladly give, and trust that what I mention may satisfy your mind and the minds of our friends in England, that we have done, and continue to do all in our power, to render the expense as moderate as possible. In the construction of our missionary premises, and of the chapel in particular, we have studied to combine plainness of design with durability of workmanship. The walls of the latter are twelve feet high from the floor; the average height of the foundation-wall being about $2\frac{1}{2}$ feet. The length is 54 feet, and breadth 34, the walls 2 feet thick. A vestry-room 10 feet square is attached to the chapel. The dwelling-house will be built on the most simple plan: to contain four rooms, viz. the hall, bed-chamber, guest-room, and store-room or buttery, all under one long roof. The sides are to be only clapboarded, without lath or plaster, or what is here generally substituted for it, and called a Spanish wall, which would certainly improve and strengthen the sides, though at some additional expense. The walls of the out-premises are of stone; had they been of wood, the danger from fire would have been too great. I apprehend, that building in general may be executed at a much cheaper rate in Tobago and Antigua than in this island, owing to their proximity to neutral ports, where timber from the United States may be obtained at a moderate cost, while here it must be procured from British America. In our contracts with the different tradesmen, we have availed ourselves of the best advice and assistance, and believe that we shall have no reason to complain of exorbitant charges.

"The newspapers of last week informed us of the departure of Brother Procop, in Antigua, on the 18th of March; thus, with the exception of Brother Newby, who still labours in that island, and Brother Johansen in St. Kitts, all the missionaries with whom I was

favoured to serve in Antigua, have been called into their eternal rest. Yet amidst all changes, the Lord continues to bless the endeavours of His servants, working by whom He will, and where He will.

"I am thankful to say, that our meetings, both on the Lord's-day and on week-day evenings, have been tolerably well attended since the close of the sugar-harvest, and that the number of our new people is gradually on the increase. Many have signified their intention of coming to us for religious instruction, as soon as our house of prayer is completed, which we hope may be the case, by the end of next month.

"The weather has of late been oppressively hot, but now promises to be rainy. Yesterday we had a delightful shower. The rheumatic fever, which was so prevalent in these parts some time ago, has left us, but continues its progress on the south side of the island. My dear wife unites with me in kindest remembrance to yourself and all the members of the Society for the Furtherance of the Gospel. I am ever, &c. JAMES T. LIGHT.

ANTIGUA.

From Brother J. G. Shill.

Cedar-hall, *April 1st*, 1828.

Dear Brother,

"Your affectionate letter of the 17th of January, reached my hands on the 6th of March, and afforded me much pleasure and encouragement in the perusal. You will have been already informed by Brother Newby, of my removal from St. John's to this place, where I enjoy the assistance of Brother Muenzer and his wife, and find myself very agreeably situated. During the last few weeks, we have had a very sickly season, and I have had my full share of severe indisposition. My health is indeed as yet very far from being re-established.

"As to the work committed to us, we can declare with thankfulness, that it proceeds without any external interruption, and with many cheering proofs of the Divine blessing. Most of our people being field-negroes, who are consequently much occupied during the period of the sugar-harvest, there has been of late less attendance at our weekly meetings. The classes for the several divisions of the congregation, which are held regularly, and which the negroes make a point of attending, afford us however a desirable opportunity of addressing to them a word of admonition and encouragement. Within the last few days we have entered into the blessed Passion-season, and have the pleasure to see our church filled every evening with an attentive auditory, to whom we delight to read the last discourses, and the account of the bitter sufferings and death of our Saviour. On the more distant estates we pay visits almost daily, and hold meetings with the negroes about twelve o'clock. On these occa-

sions we are anew convinced of the power of the word of the cross to withdraw the affections of men from the world and sin, and to fix them on Jesus the Saviour of sinners, overcoming by its divine influences all that unbelief and indifference, to which man is so prone by nature.

"We rejoice to hear of the doors which are continually opening, for the preaching of the gospel among the most benighted nations. The proposed mission among the Tambookkies in South Africa is an especial object of our fervent prayers. May the Lord grant success to it, and support His servants who are appointed to this new field of labour. Intreating a continued interest in your prayers for ourselves and our negro congregations, I remain your, &c.

J. G. SHILL.

BARBADOES.

From Brother J. TAYLOR.

MOUNT TABOR, *April 25th*, 1828.

DEAR BROTHER,

"ACCEPT our sincere thanks for your continued affectionate remembrance of us, whereof your kind letter lately received afforded us a very encouraging proof. The New Testaments, spelling books, &c. which you announced, arrived shortly after your last letter, and we beg you to present our grateful acknowledgments to the British and Foreign Bible Society, and the Sunday-school Society, through whose liberality we have become possessed of so valuable a supply. The hymn-books were likewise very acceptable, and the use of them assists to enliven our Sunday services; several of our little flock being able to read, and repeat the responses in the litany, and, we trust, to sing with the understanding also. We have now a sufficient stock of books for the use of our Sunday and evening-schools. The former is kept in our chapel from seven to nine in the morning, and the latter, from seven to ten in the evening, on Monday and Thursday. The Sunday-school is attended by 56 adults and children from Haynesfield, and 29 from the adjoining estate, the property of W. Sharp, Esq. From twenty-six to thirty from different estates frequent the evening-school. By Mr. Haynes' direction I lately got eighteen bibles for the first class, from the Society for promoting Christian Knowledge at Bridgetown, to which Mr. Haynes is a subscriber; the testaments belonging to this class have since been given to the second class. Of our evening-scholars, there are ten who can read the New Testament, in which they take great pleasure, and come to us for this purpose when their work is over, some from a distance of more than a mile. The remainder are learning to spell. Several of the Haynesfield scholars assist in teaching, with much readiness and good-will.

"In our more immediate calling, as missionaries, we continue to experience the gracious support of our Saviour. It is our daily

prayer to Him, that He would grant us the needful grace and wisdom for the right discharge of the important duties committed to us, and preserve us from every thing in word or action, whereby we might impede the work of His holy spirit in the conversion of the negroes. We wish to persevere in our simple testimony of His dying love to sinners, and when it is evident that this has reached the heart, to proceed in teaching all things whatsoever He has commanded us. We are much at a loss for negro assistants, through whose instrumentality we may ascertain in what manner our people conduct themselves on the different estates, but these we cannot expect to obtain, till the number of experienced communicants is increased. My health, thank God, has been for several months past remarkably good, and I have been able to take frequent exercise on horseback, which before was not the case. My dear wife and little boy are also better. Mrs. Walton, sister to our kind friend Mr. Haynes, was so good as to afford us the use of her house, situated on the shores of the bay; here my wife and children spent four weeks, with evident benefit to their health. Our fellow-labourers at Sharon are well, and unite with us in affectionate remembrance. I am yours, &c. J. TAYLOR.

EXTRACT

Of the Diary of FREDERICKSTHAL *in* GREENLAND, *concluded from the last number.*

April 10*th.* We commended in an especial meeting all those, who since Easter last year have been baptized, or become communicants. The number of the former amounted to 77 adults and 27 children, and that of the latter to 14. May they all live, yet not they, but Christ live in them.

As our people now begin to make preparations for their departure to their providing places, the children brought us their books to keep for them till they return. We have had great satisfaction in observing the progress made during this last winter by the children of both sexes, in the schools.

May 2*d.* Many of our Greenlanders left us. On the same day we began to lay out a garden, and after a great deal of labour, had the pleasure to sow our garden-seed on the 11th. On the 29th of June, we reaped the first fruits.

3*d.* Two Heathen from the eastward arrived here, and immediately exclaimed, "Now we are come to be converted." Being asked whether they were really in good earnest, they replied, "O yes, we feel not the least hesitation, and our families are of the same mind with us." The latter arrived on the following day, in two women's boats, all the members of which evinced the same desire to join the believers. When we told them that as soon as they came hither to build a house on our land, we should put down their names, they replied, "O no, put our names down *now*, for it is our full determina-

tion to believe in Jesus, and to be converted." After this we could not refuse, and thus 19 persons were added to the number of new people under our care.

We had no opportunity of celebrating Whitsuntide with our congregation, most of them being absent, but must postpone it. About this time Sister Kleinschmidt was taken so ill, doubtless in consequence of the dampness of our dwelling, that we were not a little alarmed on her account.

26*th*. We began to lay the foundation of our future dwelling. It is here no easy matter to obtain stone fit for building; mortar is of course not to be had, and clay must supply its place. About a mile from the settlement, we found a species of clay that answered our purpose.

29*th*. We made a little excursion to explore the neighbouring coast; we could not lock up our dwelling during our absence, but, on our return, found all things as we had left them, and this in a country inhabited by people who are considered little better than savages.

June 17*th*. The first couple were married here, on which occation we addressed all our people on the nature of a Christian marriage, and the sacredness of the marriage vow.

23*d*. The Greenlanders killed a polar bear about a mile from the settlement. The animal had come out of the water, and was approaching towards several children, who, being engaged in play, did not perceive their danger. A woman, however, on seeing the animal advancing, gave the alarm, upon which it immediately retreated into the sea, where it was soon destroyed by the lances of the pursuers.

July 27*th*. We celebrated the anniversary of our arrival here, and rendered thanks and praise to the Lord, for the many proofs of His favour, the recollection of which encourages us to trust Him for the future, and to commit ourselves to His care with perfect resignation.

September 5*th*. All the timber sent for our new building from Copenhagen, as likewise a quantity of bricks which had been discharged from the ship at Nenartolik, were safely conveyed to this place. No ship can enter our bay. We cannot conclude this report without calling on all our brethren and friends to unite with us in prayer, that those who are turned from darkness to light may continue to walk as the children of light, and that His grace may enable us successfully to surmount all the difficulties and dangers, which are inseparably connected with our calling in this remote and dreary country. We have no other desire than to serve the Lord our Saviour with all our powers, and under all circumstances depend upon His help; for He is able to save to the uttermost.

J. C. KLEINSCHMIDT,
J. A. DE FRIES,
M W. POPP.

NARRATIVE

Of the first Mission of the Brethren to the Heathen, viz. the Negroes in St. Thomas.

As early as the year 1715, Count Zinzendorf, while yet at the academy at Halle, had entered into a covenant with the friend of his youth, Frederic de Watteville, to establish missions, especially among those heathen tribes, which were totally neglected by others. He had an opportunity while at the house of Professor Franke, to hear accounts relative to the mission established by Frederic W. King of Denmark, among the Malabars at Tranquebar, in the East Indies, and became acquainted there with some missionaries whom Mr. Franke was preparing for their intended situation, for which they were soon to set out by way of Copenhagen, as well as with others who happened to be on a visit at his house. This excited in him an earnest desire, to further, as far as he could, the increase of the kingdom of God, by the conversion of heathen nations, as soon as a door should be opened for that purpose. He never afterwards lost sight of this object; but endeavoured, even while on his travels, and during his abode in Holland, to gather correct information concerning the state of heathen countries. At the time that the congregation at Herrnhut was increasing in number, a lively feeling of participation in the spreading of the kingdom of God in general, was perceptible among the inhabitants of that place, connected with an impulse to assist in that work in every respect, as far as grace, strength, and opportunity should be given them by the Lord. When, on the 10th of February, 1728, the congregation were assembled to celebrate a day of thanksgiving and prayer, on which occasion the vivifying influence of the spirit of God was felt in a remarkable manner, all those that were present were powerfully excited to exert themselves to the utmost of their abilities, for promoting His kingdom. The conversation turned upon the state of distant regions; Turkey, Nigritia, Greenland, Lapland, and other countries were noticed, and when some declared it to be, according to human appearance, an impossibility, that these regions should ever be visited by them, the Count mentioned his firm conviction, that the Lord would yet give grace and strength to the Brethren, to do *even this*, though now it seemed so improbable, yea impossible: and thus all were encouraged, and many felt a wish to take their share in the work, as soon as a more immediate opportunity for so doing should offer. This opportunity presented itself in the year 1731, when Count Zinzendorf undertook a journey to Copenhagen, with a view to be present at the coronation of Christian the VI. He had long been known and much esteemed at the Royal Danish Court, and his design was now to obtain some situation there, that might enable him, without offence, to resign his office at Dresden (which interfered too much with his labours among the Brethren,) while it would, at the same time, not oblige him to reside in Denmark. He, however, did not succeed in his application, though he was treated with

great favour and friendship by the whole royal family; yet this visit became unintentionally the occasion for the commencement of the first mission of the Brethren among the heathen. For some of the Brethren, who belonged to the household of the Count, became acquainted with a negro from the West Indies, named Anthony, who was then employed in the service of Count de Laurwig, at Copenhagen. The Brethren, and especially David Nitschman, (who, in the sequel, assisted in the commencement of the first mission, and was consecrated a bishop in 1735, chiefly with a view to the establishment and furtherance of the Brethren's missions among the heathen) were informed by this negro, that, while yet on the island of St. Thomas, he had often, seated on the shore, felt an ardent longing after a full revelation of the divine truth, in consequence of which he had prayed to God to give him an insight into the nature of that doctrine, which the Christians professed to believe in. God had, in his providence, led him to Copenhagen, where he had received instruction in the christian faith, and been added to the church by baptism. He then described in a very lively manner the lamentable situation of the negro slaves in that island, both as to temporal and spiritual things; and deplored more especially the wretched condition of his own sister there, who, like himself, had entertained an earnest desire to become acquainted with God, but had neither time nor opportunity for obtaining instruction, in consequence of her being in a state of slavery, and who frequently offered up prayers to God, that he would send some messenger to instruct her in the way of salvation. He concluded his representations on this subject, with expressing a confident hope, that if instruction could be conveyed to them, she, and many other negroes, who were of the same mind with her, would be converted to Christianity. Count Zinzendorf, being informed of this subject, deemed it of so much importance, that he wished to send David Nitschmann immediately to St. Thomas, to carry the consolatory tidings of the gospel to this distressed negro-woman and her fellow slaves. But as this was found to be impracticable, he returned as soon as possible to Herrnhut, whither he desired the negro Anthony and David Nitschmann to follow him, in order that the former might himself make known his request. Soon after his return to Herrnhut, the Count related, according to his usual practice, July 23, 1731, to the assembled congregation, the most remarkable incidents of his journey, and acquainted them particularly with what he had heard of the negroes in St. Thomas. His narrative excited in the hearts of two young and lively brethren, John Leonhard Dober and Tobias Leupold, an earnest desire to go and preach the gospel of Jesus Christ to these poor slaves. They were intimate friends, yet they did not, on that day, communicate to each other their sentiments and views. Leonhard Dober, when rising in the morning, after a night spent chiefly in pursuing these meditations, still felt the strength of that impulse undiminished; and fearing lest his thoughts might, after all, be needless and unprofitable ones, he, in his uncertainty, and with an

earnest desire for divine illumination, opened the bible for his direction, and found the following text, Deut. 32, 47, "For it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your days." This text greatly encouraged him, and removed his timidity and uncertainty. It was his custom, every evening, to converse with Tobias Leupold concerning the day that was now past, and to engage with him in prayer; and having fixed his mind on him as a suitable fellow traveller and fellow worker among the negroes in St. Thomas, he determined to mention to him the impulse he felt, and if he found him to be of the same mind, to consider the affair as settled, and to give it further publicity How great then was his astonishment, when he learned from his friend, that he himself had felt the same impulse, to go among the slaves in St. Thomas, and that he had not been able to fix his mind on any other than his intimate friend to be his companion and assistant in this undertaking.

It was the practice of the single Brethren, at that time, to meet together every evening, and in separate parties of two and two together, to seek retired places in the immediate neighbourhood of Herrnhut, where they jointly engaged in prayer and supplication. On their return to Herrnhut, they walked in procession through the place, singing hymns. This was the case, also, on the evening of the day on which Leonhard Dober, and Tobias Leupold, had communicated to each other the desire they felt to go to St. Thomas. When the above-mentioned procession was approaching the house of Count Zinzendorf, he and Rev. Mr. Schæffer, who happened to be on a visit at Herrnhut, came out, and, the former placing himself before the Brethren, addressed the latter in these words: "My dear Sir, there are among these Brethren, messengers, that will go forth to the heathen in St. Thomas, Greenland, Lapland, &c." By these few words, which were pronounced by the Count with peculiar emphasis, the two Brethren were strongly confirmed in their resolution, and now took courage, to make known to him, though in the strictest confidence, the impulse they had felt, and the views they entertained. They did this in a letter, which they wrote on the 25th of July, and handed to him in the most private manner: this letter concludes with these words: "Dear Brother, keep the whole affair to yourself, and meditate upon it; and be so good as to let us know your thoughts about it. May the Lord always lead us in his right, though sometimes thorny paths." The Count was greatly pleased with their proposal, and having sent for them, he conversed with them more at large concerning it. At the evening meeting, their letter was communicated to the congregation, though without mentioning their names.

July the 29th, the negro Anthony arrived at Herrnhut; and soon after an opportunity was given him to make known his request to the congregation, on which occasion, the Count acted as his interpreter, for his address was delivered in the Dutch language. In this address he described, in feeling terms, the miserable condition of the

blacks in the West Indies, who not only were groaning under the yoke of the most oppressive slavery, but lived in the commission of the most heinous vices, in consequence of that gross darkness in which they walked, not knowing any thing of God and of his Christ. He expressed a hope, that as soon as the crucified Saviour should be preached to the negroes, many of them would be converted, and mentioned in this view his own sister more particularly; but added, that it would be almost impossible for a teacher to have any intercourse with them, except he would himself submit to a state of slavery: for the negroes were so overwhelmed with labours, that there would be no access to them, with a view to give them instruction, except in the hours they were doomed to spend in their labours. Leonhard Dober, and Tobias Leupold, were not however intimidated by this representation, but declared their willingness to sacrifice their lives in the service of our Saviour; and to be sold as slaves if they could win but *one* soul for Him. Their whole project, however, met with little encouragement from the congregation, in the first instance; most of whom considered it as a well meant, but an impracticable intention of youths, who being full of ardour and courage, did not sufficiently take into account the insurmountable obstacles connected with it. Martin Linner himself, the chief elder of the congregation, could not bear the idea of being deprived of the valuable assistance of Leonhard Dober, in the care of the single Brethren, having moreover fixed his thoughts on him, as the most suitable person to succeed him in the elder's office; for he anticipated his fast approaching dissolution, in consequence of the very weakly and precarious state of his health. But all the difficulties which were thrown in the way of their undertaking, only served to induce the Brethren still more maturely to weigh their design before the Lord, and to discover how far it met with the divine approbation, as being consonant with His holy will. Leonhard Dober drew up a memorial addressed to the congregation, in which he says: "You require me to state the reason I have to assign for my proposed undertaking— I have therefore to make the following declaration: It was not my intention for the time present to go from home, but rather to tarry, with a view to get more firmly rooted and grounded in our Lord Jesus Christ; but when the Count returned from his journey to Denmark, and explained to us the condition of the slaves, so deep an impression was made on my mind, that nothing could erase it. It was then I formed the resolution, that, if another brother should be found willing to accompany me, I would offer myself to be a slave, in order to tell these poor beings, what I knew and had experienced of the love and grace of our blessed Saviour; for I am fully persuaded that the word of the cross, though preached by the weakest and poorest of his followers, must have a divine influence upon the souls that hear it. As to myself, my earnest desire was, that, should I even be of benefit to none, I might thereby shew my love and obedience to our Lord and Saviour. I leave my proposal to the decision of the congregation, and have no other reason to urge it but

this,—that I think there are yet souls on that island who cannot believe, because they have never heard." A whole year was spent in weighing and examining his proposal, and when after the lapse of that time, no unanimous opinion could be formed by the congregation, the Count, who had never wavered in the assent he had given to it, inquired of him, if he was willing to submit it to the direction of the Lord by lot? Leonhard Dober replied, that there was no occasion to adopt that method with a view to strengthen *his* conviction, for he was sufficiently sure of the Lord's mind in this respect; but he would leave them at liberty to do whatever they thought proper for their own satisfaction and conviction. He was now requested himself to draw one out of several slips of paper on which various sentiments were inscribed; this he did, and drew the following:—"Let the youth go, the Lord is with him!" This put an end at once to all scruples and hesitations. Leonhard Dober was confirmed in his appointment, and Martin Linner, the elder, pronounced a blessing over him in this view, in the name of the congregation. Tobias Leupold having at a meeting of the congregation council, some days before, drawn a lot, which directed him to tarry yet a while, and the congregation feeling unwilling to let Leonhard Dober travel alone, the latter requested that they would allow David Nitschmann, who had first become acquainted with the negro at Copenhagen, to accompany him. The congregation consenting, the proposal was made to this brother, and he willingly accepted it, though he had to leave a wife and children behind him. On August 18th, 1732, these two first heathen messengers took their leave of the congregation at the meeting in the evening; every member of which, according to the custom then adopted, sung for them a benedictory verse, and, these being afterwards written down, were given to the travellers, as tokens of remembrance. There were more than a hundred verses of this description, all tending to confirm their faith, and not a few had even something of a prophetic nature in their contents. At three o'clock in the morning of the 21st of August, the Count set out with Leonhard Dober and David Nitschmann, and accompanied them as far as Budissin, where he commended them, and their important undertaking, to the grace of the Lord, and blessed the former in a solemn manner, with imposition of hands. All the instruction he gave to him was comprised in the advice, in all things to suffer himself to be guided by the Holy Spirit. At taking leave, the Count gave each of them a ducat (about half a guinea) for their journey-money, in addition to the sum of three dollars which they had before. And with this scanty provision, they continued their route on foot, by way of Wernigerode, Brunswick, and Hamburg, to Copenhagen. On their journey they called on several pious friends, many of whom, however, when told of their design, endeavoured, by pointing out serious objections, to induce them to change their mind. They represented to them the insurmountable obstacles which must prevent the execution of their plan, and did not fail to assert, that, suppose even they should, after enduring

incredible hardship, reach that distant and unknown country, they would then only find a sure and early grave. Many and terrible tales were at that time currently related concerning the acts of cruelty and ferocity of the Caribbees, or cannibals, to which these original inhabitants of the West India Islands had been driven by the unjustifiable proceedings of the Europeans, and especially the Spaniards, who were seeking possession of their country. The Brethren did not attempt to oppose, by arguments, the objections that were started, but committed themselves to Him, their invisible, but faithful Lord, who himself had called them. Leonhard Dober would sometimes say, "That when he reflected on his undertaking, he felt astonished at it himself; yet he could do no other than simply follow the impulse given him, and thus accomplish, as he firmly believed, the will of God."

Countess de Stolberg of Wernigerode, was the only person who felt inclined to favour the object; she entered into much friendly conversation with them, and expressed a particular wish to hear from Leonhard Dober what had been his feelings at taking leave of his parents. Before they parted, she requested each of them to draw a text for himself out of a collection of scripture passages, and when Leonhard Dober drew the words Ps. 45. 10. "Hearken, O daughter and consider and incline thine ear; forget also thine own people and thy father's house:" The Countess addressed him in these words: go your way, and should they even put you to death for the Saviour's sake, he deserves that we should be ready to die for him!—"These words were a balsam to my heart,"—writes Leonhard Dober to the same Countess, in the year 1740; and the reason why the words of your Excellency proved so comfortable and impressive to me, was, because you were the only person we met with on our journey, yea, excepting Count Zinzendorf, the only one in the whole world, who did not render my progress irksome. When arrived at Copenhagen, September 15th, they found no one who would cordially approve of their enterprize. People of all ranks represented to them its impossibility. They were told that no captain would take them on board, and should they even arrive at St. Thomas, they would not be able to maintain themselves there: and, as to the preaching of the gospel, it would be a vain attempt, as they had no chance of addressing the negroes at any time. If in their reply they declared their readiness to submit to a state of slavery, that thus they might have an opportunity of working together with the negroes, and entering into conversation with them, they drew upon themselves mockery and ridicule, as such an idea was looked upon as most foolish and extravagant. Even those of the directors of the West India Company who were desirous to promote the cause of God, and entertained much friendship for Count Zinzendorf, (from whom they had received recommendatory letters in behalf of these brethren) would neither approve nor further the execution of their design. They founded their refusal upon the existing regulations and treatment of the slaves in the West Indies, and upon the dear-

ness of provisions, which made it impossible for Europeans to exist there unless they had the means necessary for insuring a sufficient maintenance. Mr. de Pless, the chamberlain, among other things put these questions to the Brethren: "How do you mean to earn your livelihood in St. Thomas?" they replied, "We will work as slaves with the negroes." To which he rejoined, "You cannot do that, for it will by no means be permitted." David Nitschmann answered, "In that case I will work at my trade as a carpenter." "But what is the other to do, the potter?" asked the chamberlain. Nitschmann's reply was, "I will provide for his maintenance, as well as my own." In addition to the difficulties which surrounded them on all sides, the two Brethren had to experience the grief, that the negro Anthony, whose representations had been the original cause of their enterprize, had now completely changed his mind, and recanted every thing he had related at Herrnhut concerning the desire of his own sister and many other negroes in St. Thomas, to receive instruction in the knowledge of God. He had suffered himself to be prejudiced against Herrnhut, by people, who, though pious, were no friends of the Brethren, and now endeavoured to dissuade them from their design. He gave them however, on their departure, a letter to take to his sister. This Anthony returned in the sequel to St. Thomas, but was too weak to resist the temptations to sin, so prevalent in that island, and to remain faithful to his conviction and better knowledge—in consequence of which he met with a lamentable end. Notwithstanding all these alarming obstacles, the two Brethren remained immoveable in their determination: nor would David Nitschmann accept of the proposal made him by Leonhard Dober to return to Herrnhut, and let him proceed alone; but expressed his resolution to persevere. Men's help being now altogether withdrawn, they clave the closer to the Lord, who has made heaven and earth. Once when in much perplexity, that passage of scripture Numb. 23, 19, came forcibly into their minds: "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" and tended to confirm them in that certain assurance, that God would execute without fail that work which he himself had begun. Their constancy at last induced some persons in Copenhagen to consider their design more carefully, and to offer their assistance towards the execution of it. Amongst these were the two court chaplains Reuss and Blum, who, being convinced that the call of the Brethren came from God, not only for their own part endeavoured to assist them, but by their representations induced other persons of distinction to entertain similar sentiments. Even the royal family were now made acquainted with the Brethren's abode in Copenhagen, and their intended enterprize. The Queen was very favourably inclined towards them, and Princess Charlotte Amelia transmitted to them, of her own accord, a sum of money for their voyage, and a Dutch bible. They received similar benefactions from other persons. Some counsellors of state, who had witnessed the cheerful deportment of the Brethren, arising from the

firm conviction of their hearts, wished them God's blessing, and dismissed them with these words: "Go then in the name of God; our Saviour chose fishermen to be preachers of his gospel, he himself was a carpenter, or the son of a carpenter!" Mr. Martens, butler to the king, assisted them in obtaining a passage in a Dutch vessel, bound for St. Thomas, as no captain belonging to the West India Company was willing to take them on board. The Dutch captain gave them a hearty welcome, and through the beneficence of their patrons, they found themselves able not only to defray the expenses of passage and board, but also to purchase tools necessary for carrying on the carpenter's business. Having taken leave of all their friends, they went on board, October 8th, 1732, and set sail the same day. The ship's crew soon took notice of them; some ridiculed them as fools, others pitied them, that they should venture to repair to so unhealthy a country, where Europeans were frequently subject to fatal diseases, and where provisions were at so high a price, that people like them, who had to maintain themselves by the labour of their hands, could have no other prospect than to die of hunger. The Brethren did not enter into much discussion with them on these subjects, but rather endeavoured to gain some of their fellow-voyagers over to our Saviour, and though they could not accomplish this point, as much as they wished, they nevertheless succeeded, by their peaceable demeanor, to secure to themselves the friendly behaviour and kindness of every one. The voyage lasted upwards of ten weeks, during which they encountered many difficulties and perils, but turned on all occasions to the Lord, whose help they constantly experienced. David Nitschmann, as often as the weather was calm, worked at his trade. and finished a clothes press for the captain, who was so well pleased with it, that he afterwards recommended him to the white people in St. Thomas, on account of his excellent workmanship. It had been the captain's intention to touch at St. Eustace's, which would have caused a considerable delay; but contrary winds prevented it, and thus they reached St. Thomas on the 13th of December, the text for the day being, "The Lord of hosts mustereth the host of the battle. Is. 13, 4. They were now on the field of battle, where, as they foresaw, their faith and constancy would have to be proved, by that resistance they would meet with in their endeavours to turn the poor negro slaves from darkness to light, and from the power of Satan to God. It is not therefore to be wondered at, if, at the first sight of the island of St. Thomas, they felt their minds oppressed by thoughts foreboding evil. The sequel has justified their apprehensions, but also afforded a proof, that the Mighty One himself had undertaken to combat for the success of this his own work, leading his host to victory. The text on the day after their arrival, being a Sunday, was from Judges 13, 19. "The angel did wonderously, and they looked on." They were just deliberating how they should contrive to live as cheap as possible in this dear and unknown place, when a negro brought them a message from Mr. Lorenzen, a planter, inviting

them to come to his house. A person of the name of Daniel, who had formerly been employed in the service of a family of distinction, had, at their departure from Copenhagen, requested them to take a letter to this gentleman, a friend of his, and had, in that letter, recommended the two Brethren to him without their knowledge. Mr. Lorenzen now offered, of his own accord, to take them into his house, and to provide them with every thing they should want, till they could make their own arrangements, or fix their residence elsewhere. They traced with gratitude in this voluntary offer, the providential care of their heavenly father.

That same Sunday they began to put into execution the design, which had induced them to cross the Atlantic and to visit St. Thomas. In the afternoon of that day, they went in search of Anna, the sister of the above-mentioned Anthony, who, with her second brother Abraham, was employed as a slave on the Company's Plantation. They delivered to them the salutation of their brother Anthony, and read to them the letter of which they were the bearers. That letter contained an account of his conversion to Christ, and an admonition, addressed to them, to follow his example. The passage, John 17, 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent, which occurred in the letter, gave the Brethren an opportunity to declare to all the negroes present "the universal redemption wrought out by Jesus Christ." Though they spoke German, intermixed with a few Dutch words, which they had learned on board, and by reading the bible in that language, the negroes understood their address: for they clapped their hands, in token of the joy they felt at this message. They had hitherto entertained the idea, that the subject mentioned to them by the Brethren, was the exclusive privilege of the white people, to which no negro had a right to pretend. This first preaching of the gospel left a deep impression on the hearts of Anna, and her brother Abraham, and from that hour, they considered the Brethren as teachers, sent to them by God himself. This remarkable day was the third Sunday in Advent, the gospel of which is taken from Matthew the 11th chapter, in which we find our Saviour's declaration: "To the poor the gospel is preached," and such was the small beginning of the labours of the Brethren among the negroes of St. Thomas, the blessing of which, has in the sequel been extended to thousands of them. The two Brethren made use of every opportunity, to explain to the negroes the way of life. They visited them on Saturdays and Sundays, especially on the Company's plantation, and gained by degrees their confidence and love. The cordiality the Brethren shewed in their conversation with them, tended greatly to promote this end, and the impression thereby made in the minds of the negroes, was so much the deeper, since it was a thing quite unheard of, that white people should condescend to hold such friendly intercourse with them. Among the European inhabitants of the island, the Brethren had to pass through good and evil reports, as soon as their abode, and the reason of it became known.

Some regarded them with esteem, as the servants of God, who were come to convert the negroes, others despised them, and even went so far as to call them seducers, who ought to be driven out of the island, the sooner the better. Yea, some of the negroes themselves, ridiculed them as fools, when the Brethren were endeavouring to convince them of their wretched state, as being without Christ, and without God in the world. These things did not however cause them to lose sight of their aim, to wit, to effect by the preaching of the gospel, the conversion of the negroes and the whites, wherever an opportunity should offer for speaking a word in season to them also. Both of them felt the effect of the unhealthy climate, having to sustain several violent attacks of diseases, generally prevailing in the West Indies. The kindness of Mr. Lorenzen, who had received them into his house, had provided, in the first instance, every thing that was necessary for their external support, and David Nitschmann soon met with so much work in his line, as a carpenter, that he earned enough for the maintenance of both of them. But as the commission he had received from the congregation extended no farther, than that he should accompany Leonhard Dober to St. Thomas, and then return to Europe, as soon as an opportunity might offer, the latter was the more anxious to be able to earn his livelihood by the labour of his own hands. All his attempts however, to work at his trade as a potter, proved abortive, partly through the badness of the clay he had to make use of, and partly for want of a proper oven. Yet he would by no means prevent David Nitschmann embracing the opportunity which offered in April, 1733, for returning to Copenhagen. As he himself had chosen him for his companion, the consideration of his wife and children being left at Herrnhut, caused him to feel greatly interested in the preservation of his life. These two Brethren, who had so faithfully assisted each other, were obliged to part, April 13th, 1733. Before his departure, David Nitschmann exhorted Anna and other negroes, to whom he had frequently given instructions, to be constant and faithful to the end, and many tears were shed by them, when he bid them farewell. At taking leave of Leonhard Dober, he expressed his most earnest prayers in his behalf, and gave him the whole of the money he had earned, deducting only what was absolutely necessary for him to defray his present expenses, because Leonhard Dober had it not as yet in his power to procure a sufficient livelihood for himself by the labour of his hands. Dober addressed on this occasion a letter to the congregation at Herrnhut, of which David Nitschmann was the bearer, and which contained the following effusions of his heart. "He is the head, we are his members." I have had to endure much anxiety, but as yet no grievous sufferings, the Lord's name be praised! All things have hitherto worked together for my good. And when I remember all the way, that the Lord my God has led me, I am constrained to say, I am not worthy of the least of all his mercies; He bears, he carries those that are his own. We have had convincing proofs since our arrival here, that it is He who has sent

us, though few as yet have become obedient to the gospel. I entreat you, dearest Brethren, to think of me, and to pray for me, that I may be enabled to continue to fight the good fight, to which I am called in the gospel, and which I am engaged in, proving faithful unto death. Pray also, that the Lord may open the hearts of those to whom I am sent; for I am persuaded, that through the assistance of your prayers, and through the grace of God our Saviour, I shall not be ashamed nor confounded." David Nitschmann arrived at Copenhagen, June 16th, 1733, where he had the pleasure to find the minds of the friends and patrons of the Brethren, and especially of the chief chamberlain de Pless had changed greatly in favour of the mission of the Brethren for the conversion of the negroes in St. Thomas. They derived great satisfaction from the accounts he laid before them relative to the course and state of the mission The same was the case at Herrnhut, where he arrived safe and well July 24. Leonhard Dober was now left alone in St. Thomas, and without any prospect of being able to provide for his maintenance by the labour of his hands. His friends could not comprehend what could have induced him to let his companion, who had maintained him hitherto, return to Europe, and they advised him to do the same. But he did not waver in his resolution, cheerfully to remain at his post, though now in solitude. Before three weeks had elapsed from the time of David Nitschmann's departure, Mr. Gardelin, the newly appointed governor of the island, offered to him most unexpectedly, the situation of tutor in his family. He accepted this offer, on condition that he should be at liberty, after having finished his daily duties, to go and visit the negroes round about; and on May 6th he entered upon his new employment. The governor who was an upright man, received him into his service, solely as he himself declared it, on account of his piety; and gave him at his entering upon his office, the friendly admonition, to cleave with purpose of heart to God, to walk before him, avoiding above all things those sins which were but too common in that country. Leonhard Dober gives the following account of this alteration in his condition in a letter, written about that time: "The sailors, who had hitherto treated me with contempt and ridicule, were astonished at it, and congratulated me on my promotion: but I myself felt some anxiety about it, though my patron had granted me permission, occasionally to go whithersoever I would, on condition that I should not neglect my duties at home. I continued some time at the governor's house, dined at his table, and had every thing I could wish for, as people would express it.

Yet I felt greatly ashamed, that my situation should be so different from my intended plan, which had been to be a slave in St. Thomas: and the whole manner of living was to me so strange and new, that I often felt much depression of spirits on that account. But I could comfort myself with the full persuasion that it had happened to me agreeably to the Lord's express direction, for I had entered into a firm covenant with him, by which I had bound myself,

not to seek any situation or employment of any one, but to resign myself completely and exclusively to his kind providence."

Having recovered from a severe illness at the commencement of the year 1734, he took the resolution to request his patron to give him his dismission from his employment, because he found it interfered too much with his proper calling. The governor consented to it with much reluctance. He now hired a small room in *Tappus*, whither he moved January 19th, 1734, and earned his livelihood by watching for the inhabitants, and by other similar labour, but his diet was chiefly confined to bread and water: yet according to his own declaration, he felt in this change of situation, as happy as a bird let loose, because he had it now in his power uninterruptedly to attend to his spiritual labours among the negroes. The three awakened persons, Anna, her husband, and her brother Abraham, gave him great pleasure, and he had an opportunity for daily intercourse with them. There were evident proofs of their growth in the grace and knowledge of Jesus Christ, though they had to go through many changes and gradations. Leonhard Dober continued in his appointment at Tappus no longer than the month of April, when he was induced to accept the office of Mr. Adrian Beverhout, who requested him to undertake the inspection and management of his little cotton plantation, at the east end of the island, on which there were but eighteen negroes employed. A year and a half had now elapsed since he had received any intelligence from Herrnhut, and in vain had he longed for letters from the congregation, and felt greatly disappointed when the ships which arrived from time to time, brought him nothing. On the 11th of June he received information, that another ship had arrived, and living at the distance of about four miles from the shore, he sent a negro to enquire whence it came: but that negro not returning as soon as he could have wished, he went out himself, and set down at a watch fire kindled in the fields, to await his return. While thus seated, he was suddenly accosted by his dear friend Tobias Leupold, and two other Brethren, Schenk and Miksch, who had gone in search of him immediately after the arrival of the vessel. The joy was inexpressibly great on both sides. Leonhard Dober's spirits were uncommonly revived; they spent the whole night together in conversation, and the time seemed far too short to communicate to one another all their thoughts and feelings. He could not however help expressing much uneasiness at the intelligence they brought him, that a company consisting of fourteen brethren and sisters had arrived, who were intended to be colonists, and had received a commission from the chief chamberlain, de Pless, to begin a plantation for him on the island of St. Croix. His uneasiness on this subject arose from the knowledge he had of the country, which enabled him to foresee the sad issue of the undertaking. And indeed soon after their arrival, ten of the above-mentioned company fell victims to the unhealthy climate of the island, which was then covered all over with wood and bushes. These brethren had brought with them a vocation for Leonhard

Dober, which appointed him to fill the office of chief elder of the congregation at Herrnhut, now vacant by the happy departure of Martin Linner; and as this appointment rendered his speedy return to Europe necessary, he resigned his situation with Mr. Beverhout, and removed with his Brethren to Tappus, with a view to be ready for the sailing of the first vessel that might offer; and in the mean while to assist them with his advice and counsel. His farewell meeting with the awakened negroes was very affecting, and many tears were shed while he addressed them and commended them in prayer to the Lord. He exhorted them, on that occasion, in the most forcible manner, to remain firm in their faith in our Lord Jesus Christ. On the 12th of August he set sail for St. Thomas, on board of the same vessel which brought the eighteen colonists, destined for St. Croix. He took with him a negro boy of the name of Oby, of about seven years of age, and belonging to the Loango nation. This boy had been taken prisoner in a battle, at which his father and brother had lost their lives, and having been sold to a slave-dealer, had in the sequel been brought to St. Thomas, where the Brethren purchased him and called him Carmel. It was soon discovered that he was a child of an uncommonly affectionate and obedient disposition, a circumstance little to be expected from one of the Loango tribe. At first he had been intended for the service of Count de Gersdorf, but was in the sequel retained at Herrnhut: and a work of grace in his heart, soon became perceptible, and he himself requesting to be baptized, that holy ordinance was administered to him at Ebersdorf, in the month of August 1735, by the court chaplain, the Rev. Mr. Steinhofer: and this firstling of the negro nation received on that occasion the name of Joshua. He departed in a very happy manner at Herrnhut, March 28th, 1736. Frederic Martin was one of those who stood sponsors at his baptism, and immediately afterwards set out for St. Thomas, to continue the work which Leonhard Dober had begun in that island. The latter arrived 27th November, 1734, in Copenhagen, and on the 5th of February the year following, he reached Herrnhut. Thus ended this faithful servant of Jesus Christ his spiritual labours of nearly two years among the negroes in St. Thomas, by which an opening was made for that extensive missionary work, which the Lord has since then committed to the Brethren. Besides these four negroes in whose hearts the gospel, as preached by him, had evidenced its divine power, and who were now joined together in one covenant of faith and love, others were found, in whose hearts the seed sown by him with many tears and fervent application, had taken root; so that after his departure it began to spring up and brought forth fruit in due time. Leonhard Dober himself entertained an humble opinion concerning his missionary labours, and expressed his warmest gratitude to our Saviour, for not allowing his hopes and expectations to be altogether disappointed.

EXTRACT

Of the Narrative of the Life of our late dear and venerable Brother JOHN ANTES.

Written by himself.

[He departed this life at Bristol, England, December 17, 1811.]

"No consideration would have prevailed upon me to write any account of my life, but this, that it may afford one testimony more, of the unwearied faithfulness, with which Jesus Christ, the good shepherd, follows poor sinful men from the cradle to the grave, convincing us of our deep depravity by nature, and of the need we have of an Almighty Redeemer, who has purchased our souls unto Himself by His own blood, and on that account expects and deserves that we should surrender soul and body unto Him and live for Him alone. It may show, how He is able to support us in all trials; and since I, in my small degree, have such great reason to thank Him for the experience I have made of His fai hfulness, I will simply relate the most remarkable instances of it; and if my narrative proves an encouragement to others in similar circumstances, my whole aim will be obtained.

"I was born March 24, 1740, on one of my father's estates in Frederick's township, Philadelphia county, in North America.

"Shortly before my birth, my father, who was of the Reformed or Calvinist church, and a very upright follower of Jesus, had reproved the stated minister of the church he attended, on account of some misconduct; which the latter resented so much, that he refused to baptize me. I was therefore not baptized till I was six years old, after my father had already joined the United Brethren at Bethlehem.

"The first member of the church of the Brethren, with whom he became acquainted, was the late venerable Bishop Spangenberg. He had arrived from Europe, with a view to devote himself to the service of those emigrants from Saxony, who were followers of Schwenkfeld, being desirous of preventing farther schism. Not long after, the late Count Zinzendorf came to North America, and soon formed an acquaintance with my father. The latter was, at that time; very zealous in his endeavours, to unite all those, among the great variety of sects, who truly sought salvation by Jesus, in the bonds of true brotherly love. This being likewise a favourite object with the Count, he attended several conferences with the heads of the different parties, and the aim was in part obtained.

"On taking leave of my father, the Count desired to see all his children, and on that occasion, placing his hand upon my head, in a very solemn manner, commended me to the grace of God our Saviour, praying him to preserve and guide me, throughout my whole life. This circumstance made an indelible impression on my mind.

"My father, finding in the Brethren, a people truly devoted to God, not only joined them, but removed with his whole family, except

me, to Bethlehem. Our house was appropriated for the use of a school of about forty boys, conducted by the Brethren. Here I was left for education, and spent my time happily.

"I was baptized by Brother Spangenberg, and, in the sequel, became more and more attentive to those things which belong to salvation. In 1750, the school was removed, and my father inhabited his own house again. I staid two years with him, after which he gave me leave, at my earnest request, to move to Bethlehem. My brothers, who were not of the same mind, endeavoured to dissuade me from joining the Brethren; but, by the Lord's mercy, I remained firm in my resolution. My father, meanwhile, accompanied Brother Spangenberg, and the Brethren who were deputed to measure the land, now called Wachovia. On this journey he was taken ill, and on the 20th of July, 1755, departed this life. He was a man universally beloved and esteemed, throughout the whole country, for the strict integrity and impartiality with which he conducted himself as a justice of the peace, and as a faithful citizen. Fearing, lest by the influence and persuasion of my relatives I might be drawn aside, and quit the Brethren's congregation, he committed me, in a very solemn manner, and in writing, to his intimate friend and brother, Bishop Spangenberg, entreating him to act the part of a father towards me, which the latter also faithfully did, giving me always the best advice.

"In my early youth, I was much troubled with scruples concerning the truth of those things which are related in the bible, of our Saviour, His life, sufferings, and death, and the efficacy of His atonement. I have since read a great deal of what certain persons, who pass for great philosopners, and very wise and learned men, have to say against the scheme of man's salvation, and the truths contained in the bible, but have seldom found any thing new, and that had not been suggested at that time to my foolish heart, by unbelief. Finding no rest and peace for my soul, nor deliverance from sin by these wise reasonings, that saying of our Lord once entered forcibly into my mind: "*If any man will do the will of Him that sent me, he "shall know of the doctrine, whether it be of God;*" and I soon found, that this was not my case, for that I had never yet, in good earnest, wished to do God's will. Various circumstances were at that time made the blessed means of my becoming more and more awakened to a sense of my vileness by nature, and inability to help myself, and I was led by the spirit to cry earnestly for mercy, and the forgiveness of my sins. December 19, 1756, was the happy day, when, in answer to my prayer, the Lord appeared with healing and comfort to my soul. His love was shed abroad in my heart, and I found, that, by His strength made perfect in my weakness, I could resist and overcome, in the hour of temptation, insomuch that, sinful as I felt myself to be, sin had no longer any dominion over me. I still reflect on that period of my life with great delight and gratitude. August 29, I partook, for the first time, of the holy communion, and devoted myself anew to God my Saviour, with my whole heart.

Some years after, I was appointed an overseer of the boys. About the year 1761, my relations did all in their power to prevail upon me to leave the Brethren, and seek my fortune in the world, and I confess, that I sometimes felt disposed to listen to their proposals; but the Lord held his hand over me, and awakened a great desire in me to visit the congregations of the Brethren in Europe. Having mentioned my wish to Brother Spangenberg, before he left America, I afterwards received an invitation, through him, to come to Germany.

"Meanwhile I was appointed, in January, 1764, to accompany the Indian congregation, on their way from Philadelphia to New York. That dear congregation was then grievously persecuted. (See Loskiel's Indian History, part II. page 219.) When we arrived at Amboy, the governor of New York sent an escort of soldiers, with orders for us to return to Philadelphia. My attendance being no longer necessary, I went from thence, first to Bethlehem; and in May, embarked for Europe, at Philadelphia. In July I arrived at Marienborn, and attended the general synod of the Brethren held at that place. As to the state of my mind, I was about this time too well satisfied, if nothing very material occurred to disturb my peace; and being, by God's mercy, preserved from what the world would call a transgression of God's law, I did not sufficiently value, nor seek to enjoy that constant sense of our Saviour's love and communion, in which the true happiness and safety of a pardoned sinner consists. To this point, however, the work of the holy spirit in my heart was directed, and I felt, at times, uneasy and alarmed about my security.

"After a year's stay at Herrnhut, where I employed myself in different ways, as my great love of mechanics made me seek to become acquainted with almost every ingenious profession, I went to Neuwied to learn watchmaking, under a celebrated master in that line, and soon obtained a considerable degree of proficiency in it. Here I also experienced what it is to live by grace alone. The spirit of God convinced me of the sin of unbelief, and humbled me in my own eyes. I now esteemed it the greatest happiness to receive mercy, help, and salvation, not as a right, but as an undeserved gift, with thankfulness, and to depend upon nothing but my Saviour, and His merits. What before appeared a heavy duty, now became a favour to me, and the blessed experience I then made of the all-sufficiency of Jesus' grace and power, proved my comfort and support, when in the following years, I was exposed to innumerable temptations, against which, in my own strength, I could never have stood my ground.

"January 16, 1769, I received a call to serve the mission at that time begun at Grand Cairo, in Egypt. In July, I attended the synod held at Marienborn, till my departure on the 24th, having been previously ordained a deacon of the church of the Brethren. Having spent two months in London, I sailed on the 3d of October, in a vessel bound to Cyprus. On the coast of Portugal we were for some

time chased by two Algerine cruizers, which not a little alarmed our captain, as he had neglected to get a Mediterranean passport. On hoisting English colours, the cruizers left us, and we got safe to Gibraltar. A proper passport being obtained, we left it on the 1st of November, and after touching at a port in Sicily, arrived, without any remarkable accident, at Larnica, in Cyprus, on the 24th of the same month. This being a very unhealthy place, I exerted myself soon to procure a passage to Alexandria, but did not succeed. I was informed that there were such disturbances in Egypt, that nobody could travel thither with safety.

"The English consul at Larnica very civilly offered me board and lodging, which I accepted of, though with a heavy heart, seeing no prospect of soon leaving this place. The word of God was my comfort, and the texts appointed for each day's contemplation in the church of the Brethren, afforded me daily relief and support.

"I was in general left pretty much to myself for about a fortnight, and as I did not often join in the common topics of conversation at the consul's table, which were not always the most edifying, I was once attacked by the whole company, and asked, whether I took certain things to be sinful, which they could practice without the least remorse of conscience. It was the first time I was thus publicly called to account, and I prayed the Lord to grant me grace to give them a proper answer. I then told them plainly, that whoever, like myself, had been convinced that he was by nature a lost and undone sinner, and as such, had sought and found grace and remission of sin in the blood of Jesus, could no longer trifle with sin: for the consideration of what our Saviour had suffered to release him from its dominion, made him abhor every appearance of it. They all asked: "Who can be so pure?" I replied, that every one of them might soon be freed from the slavery of sin, if he sincerely appealed to that all-sufficient sacrifice. I mention this circumstance, chiefly because it had such an effect on a gentleman present, who, before, had been foremost in all kind of lewd conversation, that after my arrival in Egypt, he wrote me a very penitential letter, confessing himself a lost sinner, and asking my advice. He continued to correspond with me till his death, which happened not long after.

"All the inhabitants of the house were now taken ill of the Cyprus fever, an ague of a very malignant kind. I was likewise attacked by it, but the fits left me on the 17th. However, being yet very unwell, Christmas-day was a very heavy day to me. No one being able to help me, I was forgotten, and lay all day without meat, or drink, or any refreshment. On the 27th the fits returned; but hearing of a Venetian ship lying at Limasol, bound to Alexandria, I immediately sent a messenger to know, whether I could reach it before it sailed. On the very next day the Greek merchant, who acted as English consul, sent a guide to conduct me to Limasol. I was extremely ill; but as the man could not be prevailed on to wait a few days for me, I crept out of bed, packed up my things during the paroxysm, and prayed the Lord to strengthen me for the jour-

ney. As my conductor spoke no language but Greek, the English consul procured me a muleteer, who spoke Italian. He however cautioned me against my very guides, assuring me, that they would kill their own parents if they could get any thing by it; but had I taken every precaution, it would have been of no avail, had not the Lord been my powerful protector.

"We left Larnica in the evening. It soon grew quite dark, and began to lighten, thunder, and rain in torrents. Not being prepared for such weather in the dress I then wore, I wrapped myself in a bed quilt, and was led, as it were blindfold. Having thus proceeded till near midnight in heavy rain, and hearing none of my guides about me, I uncovered my face, but could see nothing, except when a flash of lightning discovered to me that I was on a path like a sheep's track. Thus deserted in a wilderness, without any habitation near, I dismounted, but had the additional misfortune, that now my mule broke loose and ran away. A man coming up, I hoped to see again one of my guides, but was disappointed. He was a stranger, accosted me in Greek, and passed on. I commended myself under these discouraging circumstances to the Lord in prayer, and felt comforted. In a short time my Greek guide came up, and made signs to know, what was become of my mule. I pointed in the direction in which it had ran off, and mounting his beast, followed him. We soon found the lost mule, but the Italian muleteer was not to be seen. Being almost spent with fatigue and cold, we reached a mud-built cottage, where, on a chest covered with a clean sheet, with a great coat for my pillow, I got some sound sleep. Our road now lay along the sea shore, and the day's journey proved extremely fatiguing to me, insomuch that I had no strength to relieve myself by walking. In the evening we arrived, with the above-mentioned Greek merchant, at Limasol, from whom I learnt, that the muleteer getting drunk, had suffered the mule to escape. However, two days after, the man arrived, and I got all my things, except a few trifles, which he had purloined. My host and his lady did all in their power to make my stay at Limasol comfortable, but I soon got another fit of the ague; though, contrary to what I had expected, after such fatigue, and exposure to wet and cold, it was a very moderate one. During my stay in this place, I was visited by a Greek bishop, and some time after, by two hermits. My landlord told me that they were very holy men, and if I would but permit them to make the sign of the cross over me, the ague, of which I just then had a fit, would leave me, and I should immediately be perfectly cured. I answered: "I am in the hands of my God and Saviour, "and if he thinks proper to cure me, he is sufficiently able to do it; "but if he, for wise reasons, thinks it better for me to be sick, or "even to depart this life, I am entirely resigned to his will." My host replied: "But every one likes to live as long as he possibly can." To this I answered: "Life is very uncertain, it is therefore "the more necessary, in good time, to become savingly acquainted "with the Lord of life and death, and to seek and obtain the forgive

"ness of our sins, through his merits; then there remains, in the "heart of the believer, no farther fear of death, but a desire to go "to Him, who has done so much for us." He replied: "Whoever "has the Lord Jesus does not die, but the Turks die." I told him, that I had no right to judge the Turks: but every one, calling himself a Christian, had great reason to examine himself, whether he was truly possessed of Christ; whether his heart had been cleansed from sin by His blood, and whether he now really loved Him above all things in this world. After much more conversation on this subject, I reminded them of going to bed, as it was late; but they said, that they would not leave me, till the ague fit was over, and staid with me till after midnight.

"On the 8th of January, 1770, I left Limasol; and, after an easy voyage, arrived safe at Alexandria, on the 13th. The ague left me at sea, but I was by no means well. I thought the difficulties of my voyage and journey would end here, but the Lord permitted my patience to be tried still longer. I soon heard that the plague was in some parts of the town. I had a recommendation from the English consul at Cyprus, to an Italian, who acted as consul in Alexandria. At my request, he procured for me a Janissary, who understood Italian, with whom I set off early in the morning of the 16th, in a large open coasting boat, for Rosetta. We had a troublesome passage, and spent the first night at anchor, in the bay of Aboukir. The next morhing, the weather being more moderate, we set sail, in company with 65 boats, for Rosetta, where we arrived safe, at noon. As to my guide, he could only speak Arabic, and I was quite at a loss to converse with him. He shifted my things on board another boat, bound to Cairo; and as I had no recommendation to any of the merchants' houses, I addressed an European among the crowd, who, after a few questions, invited me to his lodgings, where he offered me the usual refreshments of coffee, &c. and then left me. Towards evening, I felt greatly fatigued, and therefore went towards my boat, where I had my bedding, to spend the night in it; but meeting with the same man at the water-side, he inquired whither I was going? and told me, he had provided board and lodgings for me in the house of the Friars de Terra Santa. These monks shewed me every possible attention, for which may the Lord reward them. At first, finding that I was ill, they were apprehensive that I had caught the plague at Alexandria, but were soon convinced to the contrary. Here I had to wait six days, before the boat sailed. My guide had provided plenty of good provisions for the voyage up the river, which is commonly from three to four, or at most, six days. However, the end of my trials was not yet come, for instead of three or four, I was eighteen days on the passage. It often rains very hard in Lower Egypt; and as the deck was not water tight, the water penetrated into my cabin. My bed grew wet and mouldy, as likewise my provisions; which, at last, were quite exhausted. I had now to subsist on the rice-bread of the Arabs, which was hardly to be distinguished from black clay. However, this meagre diet

saved me from a fit of the ague. We had such contrary and boisterous winds, that we were obliged to lie at anchor before some miserable village, or in the middle of the stream, for four or five days together. At length, on the 10th of February, we arrived at Bulac, the harbour of Grand Cairo, where, as if to complete our misfortunes, we stranded on a sand-bank, in the middle of the river. I made signs, and was soon fetched on shore by a boat, when I immediately proceeded, with my conductor, to Cairo. Here I was most cordially welcomed by the Brethren, Hocker and Danke. My heart was penetrated with a deep sense of gratitude, for all the mercy and protection experienced during this eventful journey. The Lord never failed to grant me, on every trying occasion, just that help which was necessary to enable me to bear it, and to increase my confidence in Him. The joy which I now felt, at finding myself again in the company of my brethren, I cannot express: we loved each other like children of one family, and amidst all outward disturbances, were very happy together. However, my health was far from being re-established; for though the ague had, in appearance, left me, yet I felt it preying upon my constitution during the whole following summer; and in October, when the air grew cool and damp, it attacked me with redoubled violence: I had two fits of it daily, from ten in the morning till six in the evening, and a slighter, from ten in the evening till six in the morning. This continued for nine weeks together, and so reduced my strength, that Dr. Hocker and myself began seriously to despair of my recovery, particularly on the 20th of October. But the text of that day of danger greatly comforted us. It was: "*Fear not, O thou man, greatly beloved; "peace be with thee, be strong, yea, be strong.*"

"Brother Danke was, at that time, on his first visit in Upper Egypt; and, as Dr. Hocker was much engaged with visiting his patients, I was mostly left alone, and badly attended by our Arab servant. But amidst all the weakness of my body, my Saviour did not forsake me, but let me feel his peace very powerfully in my heart. At length the illness took a turn, and on the 11th of November, I had the last fit, which, however, left me very weak.

"This day was a very turbulent one in our street, on account of the murder of a country physician, and a Turkish woman.

"After my recovery, I was never again seriously ill, during the whole time of my residence in Egypt; and my constitution, which was naturally strong, suffered no material injury from the hardships which I had undergone.

"My appointment to the service of this mission, related, for the present, chiefly to its outward concerns; and in transacting them, I had the happiness to enjoy the love and confidence of my brethren, and the friendship of all the Europeans, as well here, as at Alexandria and Rosetta, which I often found to be advantageous for the mission.

"The plague, which on my arrival at Alexandria, had infected some quarters of that town, afterwards became more general, both

there and at Rosetta; but (except in a very few instances) it did no begin to spread in Cairo, till April, 1771. We were then obliged to shut ourselves up in our house, till the end of June, when it ceased. Brother Danke was in Upper Egypt, whither the plague did not extend. Brother Hocker and I spent our time very happily, during our confinement; and our daily family worship proved a means of great comfort, and spiritual refreshment to us. This I may say of all our meetings for edification, during the whole time of my abode in Egypt.

"On the 6th of October, 1772, Brother Danke, who had made several visits in Upper Egypt, to the Copts, departed this life. In him I lost a fellow-labourer, with whom I had lived in true brotherly love, and spiritual communion, which, in a place like Cairo, was indeed a heavy loss.

"In 1773, January 15th, the celebrated Mr. Bruce, who, about four years ago, had gone to Abyssinia, returned safe to Cairo. As the Brethren had been sent to Cairo, chiefly with a view to penetrate into Abyssinia, if any prospect should open to serve the cause of the gospel, among those very depraved nominal Christians, the Copts, I immediately waited upon him, and was kindly received. During his stay, I became intimately acquainted with him, which gave me an opportunity to make very minute inquiries about every circumstance relating to Abyssinia. From his account I soon perceived, that, unless very great alterations should take place in that country, it would be quite impossible to establish a mission there. He reported, that the hatred to all Europeans, and particularly to their priests, (for which we should immediately be taken,) was so great in that country, that, as soon as we opened our lips about spiritual things, we should be stoned to death; that, although he had used various means in order to avoid suspicion, yet it was as much as he could do to escape persecution on account of his religion; and it would have been altogether impracticable, had he not been constantly at court, and protected by the king himself.

"These declarations, which were afterwards confirmed to me by several natives of Abyssinia, destroyed all our hopes of being of any service in that country, as long as the same prejudices exist. I had indeed come to Egypt with a heart devoted to the service, and was willing to encounter all sorts of hardships, and even to risk my life in it, if there was any prospect of promoting the cause of the gospel; but I must confess, the idea of plunging into inevitable destruction, without the least hope to obtain that aim, very much damped my resolution, at least for the time.

"About this time, Europeans could hardly pass through the streets of Cairo without insults, or even blows, of which I received my share. The times were, upon the whole, extremely turbulent. Not only the war with the Russians frequently caused a ferment among the people, but the Beys likewise had many quarrels among themselves, which always had an influence upon the populace. All these

circumstances made us often turn in prayer to God our Saviour, and look to Him for help and protection.

"August 23d, I set off on a visit to Behnesse, to renew our connexion and acquaintance with a few Copts in that place, which our late Brother Danke had begun. The Nile was then high, and after a few days sailing in the channel of the river, we turned from it across the fields. As there are continually a great many boats going up and down the stream, there is at least some sort of security; but now my Arab boatmen shewed themselves in their true colours. For they are of such a deceitful disposition, that, though they may be very friendly and submissive as long as they are in town, they become extremely insolent the moment they think themselves out of the reach of controul. Thus they likewise behaved to me. Whenever, on account of my dress they could practice that deceit, they gave me out for a Turkish soldier, and thus made use of me as a tool to oppress the country people, and to compel the chiefs of the villages to provide the best provisions, not only for me, but for the whole company. This they did one evening without my knowledge; but when I found it out, I told them that I should certainly expose them if they ever did it again. They however repeated it the very next morning, and moreover gave me a Turkish name, by which I was addressed by the Sheik of the village. As I was entirely in the power of these people, and knew that they would not have scrupled to throw me overboard, if I had offended them, I was obliged to let it pass, and not to contradict them, particularly as the Sheik made no inquiry.

"I staid about six weeks at Behnesse, and spoke to many Copts of the love of Jesus Christ our Saviour, entreating them to devote themselves to Him, by whose name they wish to be called, and to seek to approve themselves as believers in, and followers of, His doctrine. They confirmed every thing that was said; but it was easily seen, that, with most of them, though they had a custom of speaking in scripture phrases, or out of compliment to me, expressed their approbation, their hearts remained untouched, which made me daily call upon the Lord, to hasten their conversion. On my return to Cairo, the boat was twice attacked in the night by pilferers, who approach the boats by swimming under water, snatch away whatever happens to be within their reach, and suddenly disappear with their booty; but we kept so good a look out, that they were disappointed.

"After my return, I made several short excursions with some English travellers, who were recommended to us. One of them, a professor of physic, often visited us. This man was a bold deist, and never backward in uttering his thoughts concerning the bible, ridiculing almost every part of it. As we expected the Brethren Roller and Wieniger from Europe, sent as assistants in the mission, I went to Alexandria to meet them. The whole company abovementioned, followed us, and it happened that we lodged in the same

house. When, therefore, our brethren arrived, we were obliged to be continually in their company for several weeks, as they were detained by some Russian vessels blocking up the Nile.

(To be continued in the next Number.)

EXTRACT

From recent Missionary Correspondence.

SURINAM.

Letters from Paramaribo of the 29th July, 1828, communicate the intelligence, that a society has been formed in that city, with a view to promote the propagation of christianity among the heathen population of that colony, both slaves and free, by aiding the missions of the Brethren established there, as a way of effecting the object which the experience of many years has tested. This undertaking, commenced without any suggestion on the part of the Brethren, and sanctioned by the colonial government, was publicly announced in the Surinam Gazette on the 26th of July, the day after the solemn dedication of the new missionary church had taken place. This solemnity had excited universal interest in the city, and gave general satisfaction. The officers of government, and thousands of individuals of every rank and condition, had been present upon that occasion, on the morning of the 25th of July. The assembled congregation offered up fervent thanks to the Lord, under whose gracious guidance the work had been completed without any accident befalling those employed therein, and all were filled with the pleasing hope, that this edifice, so solemnly dedicated to Him, would be and remain a place, whence the Lord's grace and mercy shall be richly dispensed. At the date of these letters, all our missionaries and their families enjoyed good health.

SOUTH AFRICA.

Brother Lemmertz mentions under date of 21st May, the safe arrival of himself and wife, and Brother and Sister Hoffman, the new missionaries among the Tambookkie nations, in Caffraria, on the borders of the colony, whither they were accompanied by Brother Fritsch from Enon, and thirteen Hottentots, who are to commence the new station. On the 20th, they halted with their train on the Klipplaat river, where the chief, Bowana, had allotted to them a place for their establishment. They were however obliged to fix upon a spot for the purpose different from the one first designated, for want of water, and having found a proper one, they dedicated it to the Lord by fervent prayer. Brother Fritsch and some Hotten-

tots returned next day towards Enon. News of some warlike movements in the interior have since then reached the Cape, without our being able to understand whether they affect the Tambookkie nation, or threaten any disturbance of the new establishment.

Since the date of this first letter of Brother Lemmertz, some more recent, the last as late as June 30th, have come to hand, dated at Craddock, a place distant about 36 hours travel from his residence, the nearest spot however where provisions can be had on reasonable terms. The chief Bowana hed paid the brethren a visit, and had viewed with satisfaction their preparations for building, and the bell of the future meeting house already suspended. This latter introduced a conversation on the main purpose for which the brethren have come there. He remarked that matters of such import ought to be properly understood before any thing could with propriety be observed by him on the subject.

In the night between the 9th and 10th of June, the Brethren had been a good deal annoyed by lions, who approached within twelve paces of their tent, to the number of ten, as the tracks they left showed. The missionaries were visited daily by Tambookkies.

On the 11th of June several of the nation with their women were present in the meeting; of three of these, who are brothers, they began to entertain hope, as they had attended three successive Sundays with evident interest. On the 15th June, their house was sufficiently completed to enable the missionaries to move into it. It is constructed of willow wood and reeds, about 50 feet in length and 13 in breadth. A part of it is their present place of worship. Large herds of game were continually browsing on the excellent pasture by which they are surrounded, and all enjoyed remarkable health in that salubrious spot.

Brother Teutsch, from Elim, expresses his joy in having witnessed the full establishment of that station which already contains 120 inhabitants. At Gnadenthal, as Brother Halbeck states, under date of 25th June, there was great reason to rejoice and be thankful for the hopeful state of things in that very numerous congregation of Hottentots. The European brethren and sisters, with their twelve children, were all well. Violent winter storms had prevailed for some weeks, and unusual quantities of rain swelled the river Sonderend. Three adults had been baptized in the hospital of the lepers at Hemel-en-Aarde, the 15th June. Brother and Sister Peterleitner there were in good health. At Groenekloof there was reason to deplore the occurrence of some deviations among the Hottentots. Enon continued to flourish.

LABRADOR.

The Harmony from Labrador reached Gravesend on the 3d of October, bringing out on a visit Brother John Kœrner from Hopedale.

From the annual communications of our missionaries among the Esquimaux, the following interesting extract is given. The vessel, for the first time under the command of Captain Taylor, had arrived at Okak on the 6th of August. Brother and Sister Lundberg landed together with Brother Glitsch on the same day, full of gratitude for the divine protection in manifold danger from storms and among the ice. The first mentioned missionaries proceeded to Hopedale, where they arrived on the 5th September; Brother Glitsch remained at Okak. At this station the testimony of salvation in Christ had been most powerfully operative during the past year, and the earnest desire which the Esquimaux displayed in their conduct during their summer dispersion, to approve themselves through the grace of God, not only hearers but doers of the divine word, filled the hearts of our missionaries with grateful joy, and afforded them unspeakable encouragement. No less than 31 heathen had recently come to live at Okak, which congregation comprised 387 persons, 110 of whom are communicants. Their temporal subsistence through the year was uncommonly scanty. A bad cold prevailed among the natives, but did not attack any member of the missionary family except Sister Stuerman. Brother Stuerman and Brother Kunath made a visit Kangerolluksoak, where preparations are making to establish a fourth station. At Hopedale the summer was distinguished by an extraordinary quantity of floating ice, which almost blocked up all the bays and inlets of the coast, and rendered the navigation extremely difficult. Shortly after the departure of the ship in the preceding year, the measles, an epidemic hitherto entirely unknown among the Esquimaux, were brought to Hopedale by Southlanders, and in a few weeks all the Esquimaux, (seven persons excepted,) who were there, 180 in number, were attacked with the disease. In some tents there was not an individual able to assist the rest, even with a cup of water. Old people and children suffered most, middle aged persons less severely. The greater part however recovered; 5 adults and 6 children departed this life. This visitation of God was otherwise of happy effect in augmenting their real concern for growth in grace. As many were almost entirely prevented from pursuing their usual fishing occupation, great fears were entertained that they would not be able to obtain their subsistence, but the Lord's mercy put these fears to shame; none suffered real want. At Nain, on the contrary, they had a remarkably good season. Visitors from Hopedale, however, communicating the epidemic, nearly 150 persons were sick, from the 24th August to the beginning of October, 21 of whom departed this life, full of the pleasing hopes of eternity, and with great confidence in the Lord. The eight weeks during which this malady prevailed, were nevertheless a time of deep affliction to the missionaries. Medicine too began to fail. However, their confidence in the Lord's help was upheld. With heartfelt gratitude they state, that there are but very few among the baptized, who do not with zeal and earnestness seek to grow in grace

and faith. The winter meetings were most assiduously attended. Brother Morhardt has completed his translation of the Psalms into the Esquimaux language.

GREENLAND.

The latest letters from our two southernmost settlements in Greenland, bring accounts down to the middle of June last. At both stations the winter had been moderate but steady, and the means of subsistence abundant. Both Greenlanders and Europeans enjoyed excellent health. At Lichtenau the grace of God had been very manifest in the congregation, not only on particular days, but during the whole year in general. Twelve adult heathen had been baptized, the congregation now consisting of 638 baptized, and 30 unbaptized persons; 251 are communicants. The new establishment at Fredericksthal comprised at the close of the year 1827, 298 persons, of whom 63 were not yet baptized. On the 10th of May, 1828, that holy rite was administered to 19 adults. Fourteen persons had recently obtained leave to live at Fredericksthal. The evident grace of God, prevalent among this flock, encourages the missionaries to spare no pains to be useful. It is delightful to see how the knowledge of the word of God is increasing among this hitherto ignorant people, especially by means of their zeal in learning to read. The timber for the future church, prepared at Copenhagen, arrived safely, but they are still expecting the arrival of those forwarded to Julianenhaab.

From the Monthly Accounts of the Provincial Conference at Bethlehem.

NEW FAIRFIELD, (U. C.)

Letters from Brother Luckenbach at New Fairfield in Canada, dated 15th November, give us the pleasing intelligence of the continued health of our missionaries there. For eight years past they had never witnessed a summer and fall season in which so very few cases of sickness had occurred. At the date of the letter, the place was almost without inhabitants, the men being absent on their autumnal hunts, and the women in the woods collecting fruits and wild hemp. The solemn dedication of the new church had taken place on the 17th September. This had been a day of blessing and joy to the Indian congregation generally, and a number of white persons from the vicinity joined therein. The episcopal minister at Chatham, about 20 miles below, Rev. Mr. Murley, on invitation delivered an English sermon on the occasion. On the same day, 13 years ago, our old church was consecrated, and this day has since been annually commemorated. Preparatory to the present solemnity, the missionaries took time for private conversation with every individual of the whole congregation, including those who are not yet in closer connexion. Notwithstanding palpable deficiencies, they had occasion to observe evident marks of the work of

God in many a heart, which gave them no small encouragement. Two persons were publicly re-admitted to the congregation in the evening meeting, and there was reason to hope, that the Lord has made them truly penitent. The church resembles in the inside the smaller meeting hall at Bethlehem, and may probably contain 300 persons. It is the most fervent prayer of the missionaries, that the spirit of God may vouchsafe to render their future testimony of redemption in Christ, powerful and effectual within this new temple erected to His honor.

It is mentioned as a remarkable circumstance, that an Indian sister was recently safely delivered of three infants, two boys and one girl, who are doing well, and were baptized on the 2d November by the names of Jonathan, Nicolas, and Lucy Ann.

CHEROKEES.

According to the latest accounts from our Cherokee mission, the company which left Salem, N. C. on the 6th October, arrived at Springplace on the 26th, and was most cordially welcomed there. The impression this reception made upon the newly arrived missionaries was a most pleasing one. They remained at that place over Sunday, the 2d November, on which day the Lord's supper was celebrated, after the solemn confirmation of two individuals, with a deep feeling of the presence of the Saviour. On the 3d the company proceeded to Ochgeloogy, where Brother and Sister Eder, accompanied by Brother and Sister Byhan, arrived the same evening, and the rest on the following day. The absence of several members of the Indian congregation made it necessary to postpone the solemn introduction of Brother and Sister Eder. Brother and Sister Smith, who have been recalled from the mission, left Springplace on their return to Salem on the 7th November, taking an affecting leave of the congregation, and arrived at Salem, November 30th.

With particular joy we communicate the intelligence we received about the middle of February, by way of England and Germany, that our dear Brother and Sister Zorn, (of whose further progress we had not received any information after their departure from St. Thomas on the 2d of September last,) safely arrived at Fairfield in Jamaica as early as September 13th, and as late as the 7th October, were in the enjoyment of good health, together with all the rest of our missionaries on that island.

Our Brother and Sister H. G. Bute, of Philadelphia, have recently accepted a call as missionaries to Paramaribo in Surinam, whither they propose to set sail as soon as the season shall permit.*

Note.—They left the city on the 18th March, to proceed to Boston, via New York, intending to set sail from the former port with the first opportunity. On the Sunday previous to their departure, the congregation fervently commended them to the protection, care and blessing of Him, whom they serve.—*Editor.*

The following donations to the United Brethren's Missions, received in 1828, *are gratefully acknowledged.*

Through the Rev. Benjamin Mortimer, New York:

From a friend in Connecticut, for the Greenland mission,	$1 00
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Through the Rev. P. Wolle, Philadelphia.

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From the pupils of the Boarding School at Bethlehem, the produce of their joint work for the purpose,* -	102 00
From the Treasurer of the Society of the United Brethren for propagating the gospel among the heathen,	8500 00

* This sum is the first year's avails of a project originating from the pupils of the Boarding School, who agreed to devote certain evenings to the purpose of jointly making a number of small ornamental trifles, to be sold in aid of the missions of the Brethren. Their teachers most willingly acceded to the idea, and gladly participated in this charitable undertaking; and as the time while thus occupied, is improved by reading aloud some interesting accounts relating to the subject, the evenings spent in this manner have proved a source of great pleasure and enjoyment to the pupils.

TERMS OF THE PUBLICATION.

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III Subscriptions will be received for no less a period than a year. Subscribers, wishing to withdraw their names, should give notice of their intention before the publication of the fourth number subscribed for.

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